

Office Of Administrative Hearings

FY 2006-07 BIENNIAL BUDGET
PROPOSAL

#1

Request For Change Items

- Hourly rate increase
- Information technology infrastructure upgrades

Rate Increase Justification

- Break-even rates: \$151.51/hr for administrative law judges. \$75.00/hr for staff attorneys.
- Current rates: \$135.00/hr for administrative law judges. \$68.00/hr for staff attorneys.

Comparison of FY 2004 With Current Vs. Break-even Rates

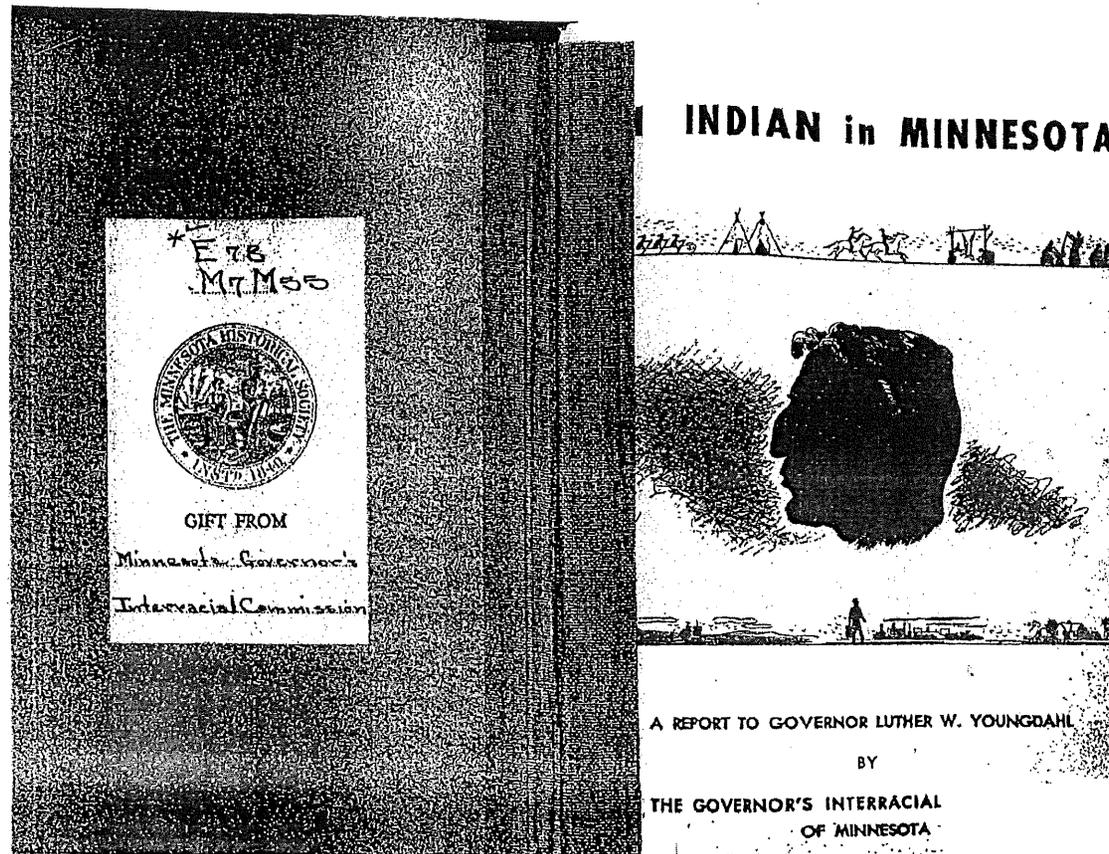
	<u>Current Rates</u>	<u>Break-even Rates</u>
Judges' hours: 6,986.70	943,205	1,058,555
Attorneys' hours: 3,057.50	207,910	229,313
Billed expenses:	<u>93,975</u>	<u>93,975</u>
Total revenue	1,245,090	1,381,843
Total expenses	<u>1,378,078</u>	<u>1,378,078</u>
Net income/loss	<u>(132,988)</u>	<u>3,765</u>

Presenter

- Joseph Day, Executive Director
 - Enrolled member of the Leech Lake Band of Ojibwe.
 - Executive Director of the Indian Affairs Council since 1994.
 - Prior service includes NE Regional Administrator for the Department of Natural Resources.
 - Director of Administration for the Minnesota Chippewa Tribe.
 - Graduate of DeAnza College in Cupertino, California.
 - 3 Tour - Vietnam Veteran

#2

Interracial Commission Report



Minnesota Indian Affairs Council

Established in 1963 by
MN Statute Chapter 888,
Sec. 2 (3:922)

Minnesota Indian Affairs Council

- Mission
 - The mission of the Indian Affairs Council is to protect the sovereignty of the eleven Minnesota Tribes and ensure the well being of American Indian citizens throughout the State of Minnesota.
- The Vision
 - The Indian Affairs Council's vision is to strive for social, economic, and political justice for all American Indian people living in the State of Minnesota, while embracing our tradition, cultural, and spiritual values.

Board of Directors

- Tribal Chairs from the 11 Minnesota Tribes
- 2 At-Large Members
- Commissioners
 - Corrections
 - Education
 - Employment & Economic Development
 - Health
 - Housing Finance Agency
 - Human Rights
 - Human Services
 - IRRRB
 - Natural Resources
 - Transportation
- Ex-Officio Members
 - Governor's Liaison
 - 3 Senators
 - 3 House Representatives

Full Time Equivalents (FTE's)

INDIAN AFFAIRS COUNCIL

Agency Overview

	Current		Governor Recomm.		Biennium 2006-07
	FY2004	FY2005	FY2006	FY2007	
<i>Dollars in Thousands</i>					
<u>Direct Appropriations by Fund</u>					
General					
Current Appropriation	482	482	482	482	964
Recommended	482	482	482	482	964
Change		0	0	0	0
% Biennial Change from 2004-05					0%
<u>Expenditures by Fund</u>					
Direct Appropriations					
General	446	570	482	482	964
Statutory Appropriations					
Federal	60	60	60	60	120
Gift	0	3	1	1	2
Total	506	633	543	543	1,086
<u>Expenditures by Category</u>					
Total Compensation	377	402	417	417	834
Other Operating Expenses	129	231	126	126	252
Total	506	633	543	543	1,086
<u>Expenditures by Program</u>					
Indian Affairs Council	506	633	543	543	1,086
Total	506	633	543	543	1,086
<i>Full-Time Equivalents (FTE)</i>	5.5	5.4	5.4	5.4	

Policy & Spending Initiatives for FY 06-07

- Budget Details FY 06
- Attachment

SRIMP (continued)

Additional Information Requested from the SIRIMP Process

IV Architecture Fit			
<i>Architecture fit: How this solution is consistent or not consistent with the State Technical architecture (www.its.state.nm.us/architecture)</i>			
	<i>Aligned</i>	<i>Not aligned</i>	<i>Not applicable</i>
a. Network			
b. Platform and Storage			
c. Data & Records Management			
d. Data Interchange			
e. Application			
f. Middleware			
g. Presentation & Accessibility			
h. Collaboration & Workflow			
i. Security & Authentication			
j. System Management & Reliability			
Explanation:			
Technology Use <i>Major technology planned for this project</i>			
<input type="checkbox"/> Web	<input type="checkbox"/> Imaging	<input type="checkbox"/>	
<input type="checkbox"/> Database	<input type="checkbox"/> Workflow	<input type="checkbox"/>	
<input type="checkbox"/> GIS	<input type="checkbox"/> Other	<input type="checkbox"/>	

External Environment

- The treaties made with American Indian Nations by the federal government recognized these nations as sovereign nations.
- By all statistical measures, American Indians are among the poorest people in the country. They have some of the most pressing economic and social needs. Despite the historic trust agreement with the U.S. government, tribes must provide for their members' health, education, housing, and social welfare requirements.
- There are 2 million American Indians living in America today and 575 federally recognized tribes.

External Environment (continued)

- 38 percent of Indians 6 to 11 years old live below the poverty level, more than twice the number of the average U.S. citizen.
- 16 percent of Indian males and 13 percent of Indian females, 16 years and older are unemployed as compared to 6 percent for average Americans.
- The suicide rate for 15 to 24 year-old Indians is more than twice that of any other American or ethnic group.
- 45 percent of Indian mothers have their first child under the age of 20. This is more than double the rate for any other ethnic group.

External Environment (continued)

- Indians die younger than any other segment of the population. 13 percent of Indian deaths are under the age of 25. This compares to 4 percent of the U.S. population.
- The alcoholism death rate for Indians ages 15-24 years old is more than 17 times the comparable rate for other Americans.
- Homicide is the second leading cause of death among Indians 14 years old and younger and the third leading cause of death for Indians 15-24 years old.

American Indian Reservation Population in Minnesota*

	<u>TOTAL</u> <u>POPULATION</u>	<u>AMERICAN</u> <u>INDIAN</u>	<u>WHITE</u>	<u>BLACK</u>	<u>ASIAN</u>	<u>2 OR</u> <u>MORE</u> <u>RACES</u>	<u>OTHER</u> <u>RACE</u>	<u>PERCENT</u> <u>INDIAN</u>
Bois Forte	657	464	185	0	2	6	0	71%
Fond du Lac	3,728	1,353	2,215	3	4	145	8	36%
Grand Portage	557	322	199	0	0	34	2	58%
Leech Lake **	10,205	4,561	5,278	9	16	311	26	45%
Mille Lacs***	4,774	1,237	3,422	27	6	77	5	26%
MN Chippewa Trust	78	64	14	0	0	0	0	82%
Red Lake	5,162	5,071	61	5	2	20	3	98%
White Earth	9,192	3,378	5,105	7	5	677	20	37%
Ojibwe Totals	34,353	16,450	16,479	42	35	1,270	64	48%

	<u>TOTAL</u> <u>POPULATION</u>	<u>AMERICAN</u> <u>INDIAN</u>	<u>WHITE</u>	<u>BLACK</u>	<u>ASIAN</u>	<u>2 OR</u> <u>MORE</u> <u>RACES</u>	<u>OTHER</u> <u>RACE</u>	<u>PERCENT</u> <u>INDIAN</u>
Lower Sioux	335	294	28	1	0	9	3	88%
Prairie Island	199	166	33	0	0	0	0	83%
Shakopee	338	214	87	1	3	32	1	63%
Upper Sioux	57	47	10	0	0	0	0	82%
Dakota Totals	929	721	158	2	3	41	4	78%

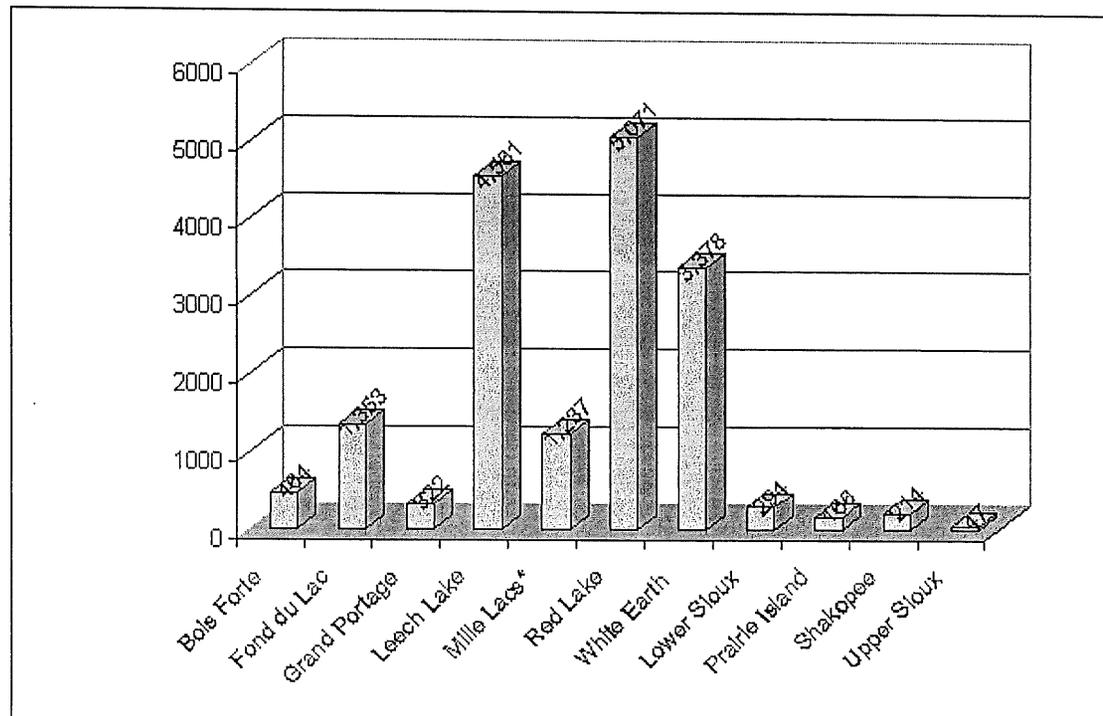
Reservation Totals	35,282	17,171	16,637	44	38	1,311	68	49%
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- Source: Census 2000
- *Population numbers include reservation and off-reservation trust lands
- **Leech Lake total population incorporates 4 in the Native Hawaiian Pacific Islander category
- ***Mille Lacs population includes Sandy Lake

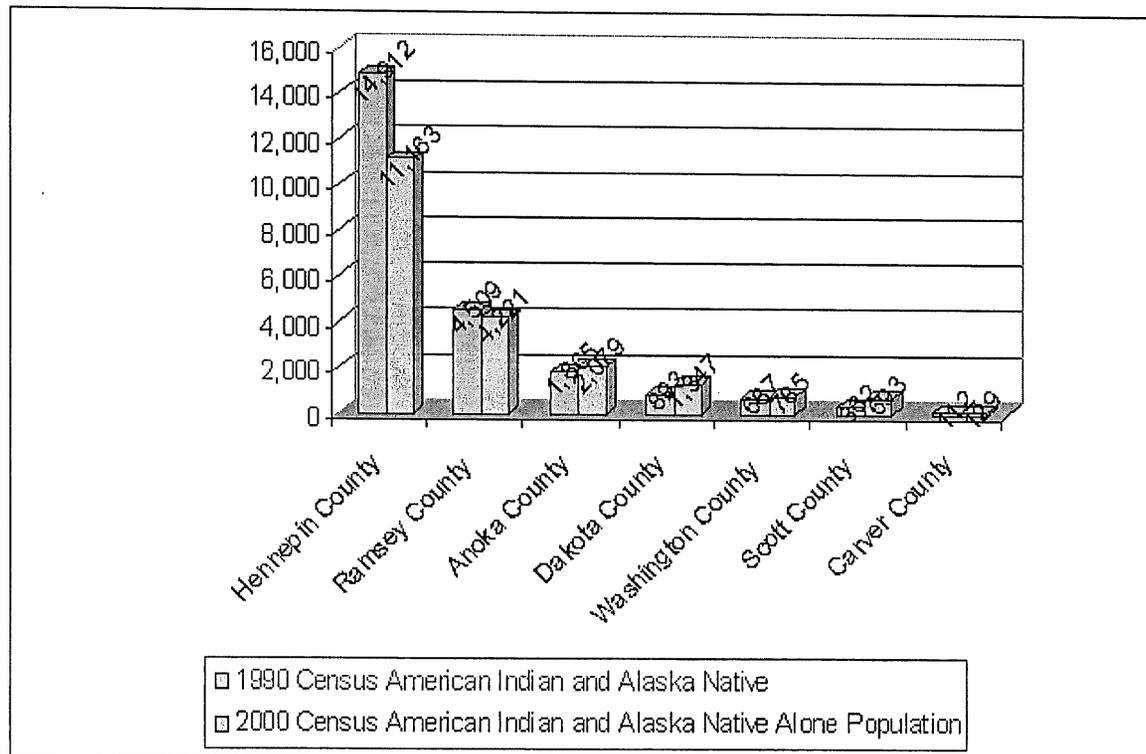
American Indian Population

- By Reservation

- Source: Census 2000
- Note: Numbers based on American Indian & Alaska Native Alone category *Mille Lacs includes Sandy Lake

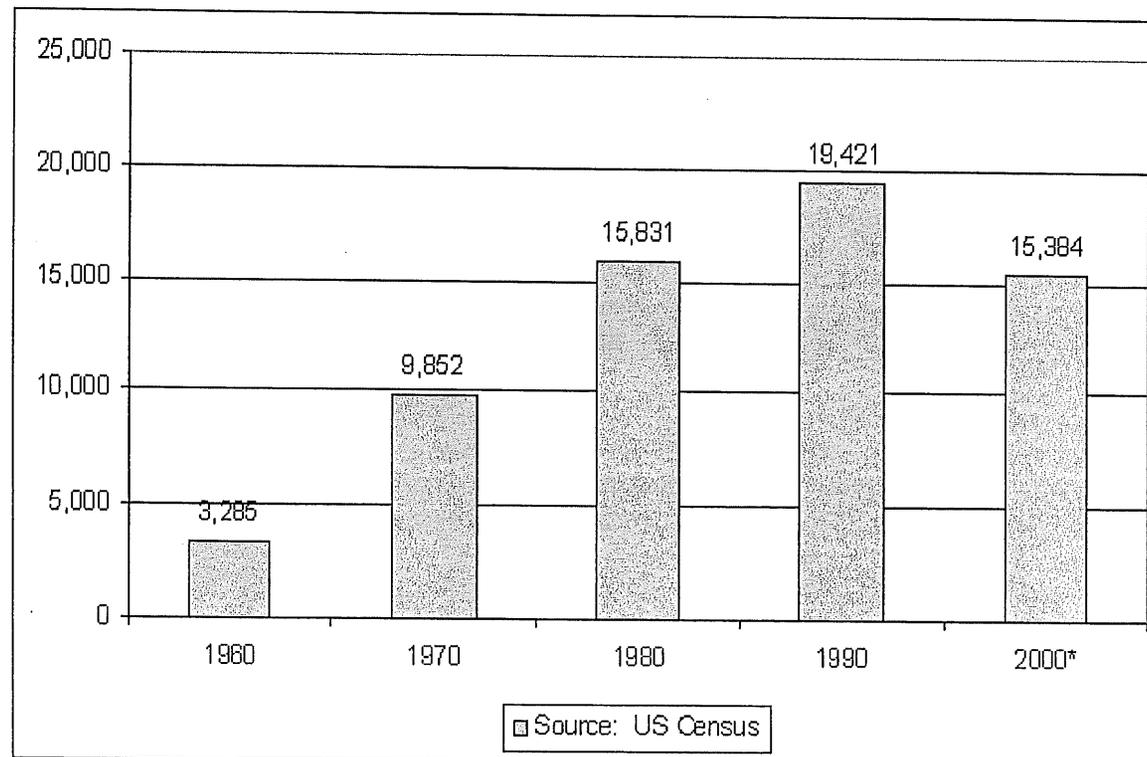


Seven County Metro Population



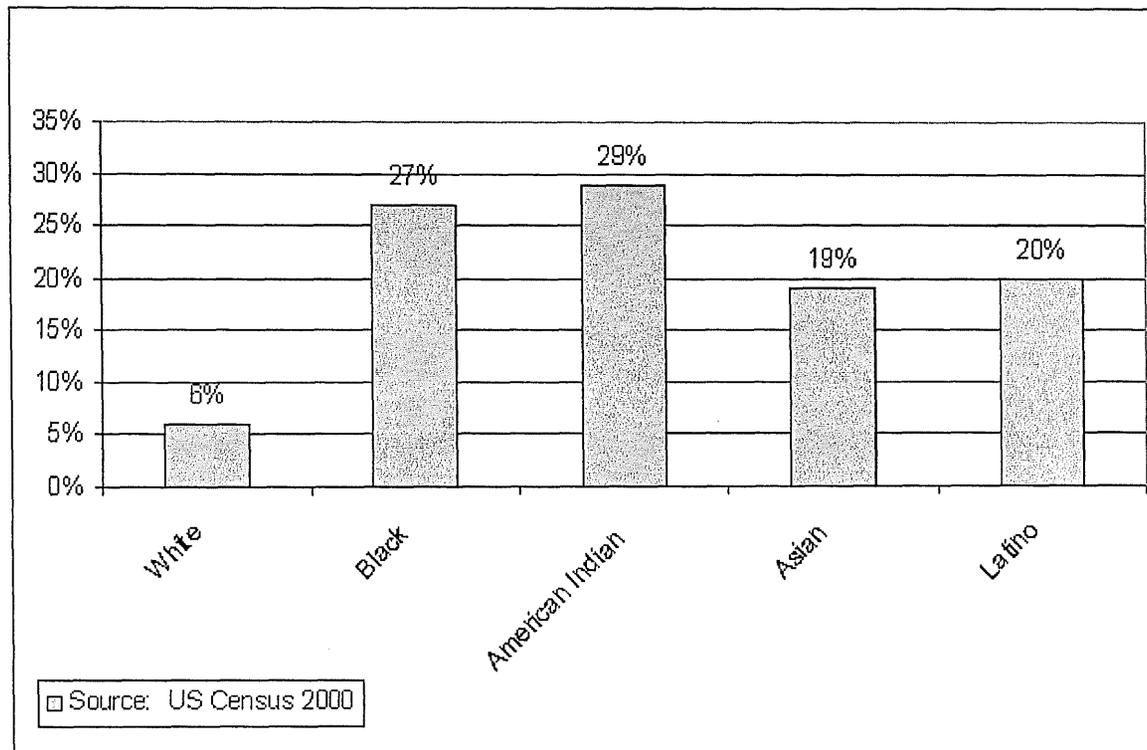
Hennepin and Ramsey County

- **2000 data is American Indian and Alaska Native alone



Percent of Population in Minnesota Below Poverty

- 1999



Comment

- By all statistical measures, American Indians are among the poorest people in the country. They have some of the most pressing economic and social needs. Despite the historic trust agreement with the US government, tribes must provide for their members' health, education, housing, and social welfare requirements.
- American Indians are probably the least understood and the most misunderstood of all of us
..... John F. Kennedy

#3



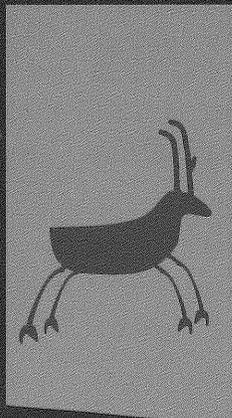
NATIONAL CONFERENCE
of STATE LEGISLATURES

The Forum for America's Ideas

States and Tribes: Building New Traditions

Welfare Reform on Tribal Lands

Examples of State-Tribal Collaboration



Welfare Reform on Tribal Lands: Examples of State-Tribal Collaboration

By Andrea Wilkins

February 2004

American Indian and Alaskan Native tribes face enormous challenges as they struggle to develop their economies, create jobs for their citizens and provide services to the families in their communities. Unemployment rates on many reservations hover between 40 percent and 50 percent, reaching as high as 70 percent or 80 percent in some cases.¹ Jobs are scarce or often nonexistent, and rural locations or lack of transportation and infrastructure of many reservations make it difficult for individuals to get to jobs located in more populated areas. This situation leaves many tribal families with no choice but to rely on government assistance for income support, food and medical care.

Welfare dependency reached an all-time high in the United States in 1994, causing many to question the structure of the social safety net in this country. Policymakers nationwide began to rethink the way public assistance is provided and to develop new ways of helping needy families without contributing to the growing problem of generational welfare dependency. Tribal communities also began to think about how they could provide more culturally relevant services to their citizens and create programs that are better equipped to meet the unique circumstance faced by Native families. This movement paved the way for welfare reform legislation passed in 1996 that allowed states and tribes to develop programs that fit the particular needs of their communities and to ultimately enable their citizens to end their dependence on welfare and become self-sufficient.

Welfare Reform

Federal welfare legislation signed into law in 1996 gave tribes and states new flexibility to develop and restructure welfare, child support and other human services programs. In recognition of the sovereign status of American Indian and Alaskan Native tribes, section 412 in Title I of the Personal Responsibility and Work Opportunity Reconciliation Act (PRWORA) authorized tribes to design and administer their own Temporary Assistance for Needy Families (TANF) programs.

States and tribes are given annual block grants to operate the TANF programs and are allowed a great deal of flexibility with regard to how this money is allocated to further the goals of the program. States and tribes, and in some cases, local governments, determine

eligibility criteria, program rules and regulations and set benefit levels. As a result, program features vary from state to state and from tribe to tribe. Types of support available through the program traditionally have included monthly cash grants to families with children, but now also include an array of services designed to help parents find and maintain employment. Work support services may include child care or transportation assistance, job search or job readiness classes, or adult basic education services.

Federal Legislation Establishing Tribal TANF Programs

Many provisions that establish tribal authority over program development were included in the 1996 welfare law that allow tribes to tailor programs to meet the specific challenges within their communities. Provisions include:

- Authority to define the service area and population to be served under the tribal TANF plan (generally includes people living within the reservation and may include non-Natives residing in these areas as well);
- Authority to define what types of activities will satisfy the work participation requirements for TANF recipients;
- Authority to negotiate work participation rates that differ from the federal requirements that pertain to the states;
- Authority to negotiate a time limit on receipt of cash assistance that extends beyond the 60-month federal limit (although no tribal programs currently have a time limit longer than 60 months); and
- Authority to exempt recipients from the time limit if they reside on reservations where there is an unemployment rate of 50 percent or higher.

Promising Practices

Since the enactment of the 1996 law, states and tribes now are in a position to decide what program features will best serve their communities. Tribes also are deciding what types of economic development and job creation initiatives will allow their members to find jobs and become self-sufficient and what level of cooperation with the state is needed to make those programs a reality.

The most common way for Native families to obtain the financial support they need is through the state's TANF program. Many tribes lack the resources or desire to develop an independent tribal TANF program. In such cases, the state program serves tribal citizens.

Program Example: Native Families Served by State Programs

The need for state-tribal cooperation arises from the obligation to effectively serve tribal families that receive support through the state's TANF program. Although the number of tribal families being served by a tribal TANF plan has dramatically increased due to the implementation of welfare reform, the vast majority of tribal families that receive TANF still are served by the state, especially those residing in urban areas. Tribal families served by the state program will receive largely the same services as other state citizens. Program flexibility provided under the federal welfare law, however, gave states the ability to tailor program features to fit the needs of tribal families participating in their program. For example, TANF recipients are required to work or participate in activities designed to promote employment in order to receive cash assistance. Under the federal law, states can allow Native parents to participate in subsistence activities—such as fishing, hunting, weaving or herding sheep—as a permissible work activity. This program feature helps tribal families stay in compliance with program requirements and is respectful of cultural traditions.

Some states (e.g., Arizona and California) have taken steps to improve services for tribal families by “out-stationing” TANF officials on the reservations to conduct eligibility assessments and provide services to clients who may otherwise have trouble obtaining assistance due to their remote location, lack of transportation or other barriers that make trips to the TANF office impractical. States also will want to consider tracking the outcomes of Native families served by state programs to determine whether the services provided adequately meet the unique needs of Native families or if program modifications are necessary.

Other tribes may be interested in providing some services to their members, but they lack the capacity or find it inefficient to create an entirely separate tribal TANF program. In these cases, tribes and states may find it beneficial to determine which services are best provided by the tribe. The tribe then can contract with the state to provide these services.

The state provides the remaining services necessary to help families become self-sufficient through the TANF program.

Program Example: State-Tribal Contracts in Washington

The state and tribes in Washington have an established history of collaboration. The basis of this relationship can be traced, in part, to the 1989 Centennial Accord, which recognized the sovereign status of the tribes and called for a government-to-government approach to interactions. State law encourages and supports cooperation between the state and tribes to administer the TANF program and directs the state to transfer an equitable share of state maintenance of effort (MOE) funds to eligible tribes for the administration of independent tribal TANF programs. Six tribes in Washington administer an independent tribal TANF program, and an additional four tribes (Lummi, Nooksack, Upper Skagit and Tulalip tribes) have entered into contracts with the state to provide job placement and other employment-related services to tribal members who receive assistance through the state's TANF program. In these cases, the state handles administration and eligibility functions related to the program, provides case management, and monitors the TANF cases. The tribe handles services designed to help parents find and keep jobs. All services must be in compliance with the state's WorkFirst program rules.

These contracts were facilitated when the state's Economic Services Administration and the tribes began working together to develop a streamlined contracting process known as the Washington WorkFirst Contracting Project. The Project's goal was to create a single state agency/tribal WorkFirst contract that recognizes and promotes the government-to-government relationship; allows for infrastructure funding and maintains performance criteria; simplifies the application, reporting and payment processes and addresses barriers tribes may encounter when attempting to contract with the state; and recognizes that tribes are best suited to provide services to their citizens. This contracting process was implemented in July 2001.

Finally, some tribes will find it beneficial to create an independent tribal program that enables Native families to leave the state program and receive all TANF-related services through the tribe's program. Tribes that wish to do this must have their tribal TANF plan approved by the secretary of the U.S. Department of Health and Human Services.

Program Example: Mille Lacs Band of Ojibwe, Minnesota

The Mille Lacs Band of Ojibwe administers an independent TANF program, with some assistance from the state. The tribe contracts with the state in order to use the state's computer system to administer the program, and the state covers the cost of program infrastructure. As part of the contracting process, the state provided the tribe with computers that would enable it to track clients by using the state's TANF information system. The tribe and the state have established a data-sharing arrangement that gives the tribe the ability to evaluate services clients may be eligible for but are not receiving (such as Food Stamps or Medicaid), thereby allowing tribal TANF officials to help tribal families access the appropriate supports. This arrangement also allows tribal TANF officials to monitor the well-being of tribal members who live outside the tribe's service area and who receive TANF services from the state. The tribe provides all other TANF-related services. Collaborative efforts between the state and tribe are monitored by a tribal-state-county working group that meets once a month to discuss ways to improve the working relationship, reduce duplication of services, and improve upon the services provided to their citizens.

Program Example: Hopi Tribe, Arizona

The Hopi tribe is in the process of implementing an independent tribal TANF program that will begin operations in November 2003. The tribe and the state have established an arrangement through which the tribe will handle all case management functions and the state will handle administrative functions related to the program. The state of Arizona is modifying its data-tracking system for each independent tribal TANF program that would like to use it. This effort is designed to help meet the unique needs of each tribal TANF program and its clientele. The cooperative agreement was established due to the tribe's belief that it would be inefficient for the tribe to invest in developing the administrative capacity necessary to operate the program when the state can effectively fill this role. This arrangement frees resources available to the tribe to invest in case management services that can be tailored to the specific needs of tribal families. Tribal TANF officials recognize that the success of welfare reform in Indian country is tied to the availability of jobs and are hopeful that the implementation of the TANF program will act as a catalyst to economic development efforts on the reservation.

Welfare Reform: Areas for State-Tribal Collaboration

States and tribes can work together in many ways to create successful welfare reform programs that meet the needs of their citizens. Historically, tribes have interacted with the federal government far more extensively than they have with state governments. When state-tribal collaboration has occurred, it is often the state's executive branch that has had primary involvement. Devolution of the administration of many federal programs to the state, tribal and county levels has heightened the need for state-tribal collaboration across the board and also has increased the need for strong working relationships between the tribal governments and all levels of state government, including state legislatures.

There are numerous areas for cooperation that may facilitate the positive development of tribal TANF programs. One way for states and tribes to work together is to conduct cross-training for state and tribal TANF program staff. This would enable tribes to learn from the experience of long-established state programs and to become more aware of all aspects and responsibilities of administering a TANF program. Cross-training can also help educate state program staff about the rules of and services provided through the tribal program. Increasing the knowledge of each program's staff will enable caseworkers to direct clients to the appropriate program and provide more effective service.

Establishing government-to-government agreements that authorize tribal TANF officials to use the state's information system to track client eligibility and program participation is another way cooperation can improve program administration. States have existing information management systems, whereas most tribal TANF programs do not. Allowing the tribe to share the state's system would allow the tribe to avoid a costly investment that would be necessary to develop such a system and would enable the tribe to dedicate scarce resources toward case management and family support services.

States and tribes also can work together to improve upon the current method of data collection related to tribal populations. In some instances, tribal members may not be specifically identified in population statistics, resulting in an undercount of the Native population. In addition, some states may collect reservation unemployment data in a manner that does not accurately reflect the employment situation on the reservations. For example, some states will count individuals as unemployed only if they seek help from the state's human services department or if they report that they are actively looking for work.

Those who do not come to the department for help are not factored into the reservation's unemployment rate. Similarly, many individuals are aware of the lack of jobs on the reservation and do not actively seek employment. These individuals also would be left out of the official unemployment figures. Inaccurate population and unemployment figures can result in a tribe's inability to qualify for TANF program exemptions related to work requirements, putting them at risk of a federal penalty. This information also may prevent the tribe from receiving federal funding to which it otherwise would be entitled.² This scenario can adversely effect the state as well. The poor economic situation that exists on many reservations also affects the state's economy. Due to the nationwide budget crisis, most states currently are not in a position to contribute much funding toward tribal program development or job creation initiatives. The resulting loss of federal funding denies both the state and tribal economies a vital resource. States and tribes can benefit from working together to ensure that the accuracy of this information is improved.

Challenges to Welfare Reform on Tribal Lands: Unemployment and Lack of Resources

Tribes face unique challenges as they work to develop a program that will help families in their communities end their reliance on government assistance and become self-sufficient. Initial challenges include lack of jobs in the community that would enable caseworkers to help recipients move from welfare to work, inadequate resources to dedicate toward program development and infrastructure, and lack of capacity to help all the Native families that potentially would be eligible under a tribal TANF program.

Reservation communities need more jobs in order for welfare reform to succeed in Indian Country. According to a 2002 U.S. General Accounting Office (GAO) survey of 148 tribes, 50 tribes reported that at least 50 percent of the families living on their reservations had incomes below the federal poverty level. Further, 51 tribes reported that more than 50 percent of adults living on the reservation currently were unemployed.³

As of July 2003, the U.S. Department of Health and Human Services (DHHS) had approved 40 tribal TANF plans that serve 180 tribes in 16 states. Compared with the states' long history of administering social welfare programs, these programs are in the beginning stages of implementation, with nearly half in operation for three years or less.⁴ More than 30 additional plans are pending approval. It is estimated that tribal TANF programs

Program Example: The Navajo Nation TANF Program

The Navajo Nation took over administration of the tribe's TANF program on March 1, 2001 (the Navajo Nation TANF program is significantly larger than any other tribal TANF program). The total budget for the program in FY 2002 was \$39 million. The tribe has contributed more than \$1 million in tribal funds to offset the start-up costs surrounding information management systems for the program. The tribe has experienced challenges related to unemployment, lack of jobs on the reservation and recent caseload increases. Unemployment rates have typically ranged from 45 percent to 55 percent. The tribe would like to see the federal government invest in a job creation program on the reservation. Tribal TANF officials are collaborating with the Navajo Office of Economic Development and the Office of Workforce Services to develop job creation strategies. The program serves approximately 9,000 families.

Source: Testimony of the Navajo Nation TANF Program officials to the New Mexico Legislature, Aug. 19, 2002.

served nearly 17,000 families per month in fiscal year (FY) 2001.⁵ Some advocates believe that TANF enrollment among Native families will increase as tribal TANF programs begin to offer services that are more culturally competent and accessible to families residing on reservations.⁶ Still, although many tribes are interested in providing services to their communities directly, inadequate resources and infrastructure frequently prevent them from doing so. In FY 2001, for example, approximately \$86 million in tribal TANF grant funds were awarded to tribes that were administering their own welfare programs to provide services to 16,936 Native families.⁷ The grant amounts awarded to states serving roughly the same number of families in FY 2001 were higher in every case (table 1). Moreover, state TANF programs have existing information and technology systems, relieving them from the need to dedicate large amounts of money to program infrastructure—something that most tribal TANF

programs lack. In some cases, tribal governments have dedicated large sums of money toward program start-up costs, but few tribes have the internal resources available to do this. Often, the only way for a tribe to maintain adequate resources to operate their own TANF program is to rely on a combination of tribal, state and federal funding or to scale back services provided through the program.

Table 1. Grant Awards and Number of Families Served

<i>Federal TANF Grant Awards, FY 2001</i>	<i>Recipient</i>	<i>Families Served</i>
\$86 million	Tribal Grantees (combined)	16,936
\$166 million	Oregon	15,754
\$100 million	South Carolina	16,791
\$95 million	Rhode Island	16,029

Source: NCSL, 2003, and The Center for Budget and Policy Priorities, 2002.

State Contributions to Tribal TANF Programs

Providing state funds to tribal TANF programs can be beneficial to both governments. Although some tribes currently receive state funding to administer their programs, the uncertainty of this funding can make it difficult for tribes to properly budget and develop programs that are dependent on this funding stream. Federal law does not require states to provide funding to the tribes, although most states have chosen to do so because this allocation will help the state meet its maintenance of effort spending requirement. Further, state contributions to tribal TANF programs can provide a benefit to the state in the sense that adequate funding will help ensure that the tribe's TANF programs are successful. Families served by the tribal program—many of which face the greatest obstacles to work—reduce the number of Native families served by the state, while providing a crucial program funding source to the tribes. This is an important area for cooperation that can provide long-term benefits to both governments.

Whether tribes elect to run their own programs or tribal members remain in the state system, both tribes and states can benefit from cooperating on such issues as helping recipients meet work requirements in areas of high unemployment and tracking the outcomes of tribal families served by state and tribal TANF programs. It is beneficial for states to consult with tribes in the development or modification of the state TANF plans in order to ensure that the needs of tribal families are being met and to enable state and tribal officials to coordinate their efforts to foster economic development and job creation initiatives on reservations and outlying rural areas. Such efforts can benefit both Native and non-Native families that live and/or work on or near the reservation.

Looking Ahead

The TANF program allows a great deal of flexibility and local control over program design and implementation among state and tribal governments. This local control has shifted

Program Example: State-Tribal Cooperation in the Osage Nation TANF Program

The Osage Nation administers a tribal TANF program in Osage County, Okla. The Nation uses the state's computer information system to obtain data about a client who is receiving tribal welfare services as well as state assistance in the form of Food Stamps, child care, medical services and/or child support enforcement services. In addition, state employees have provided training for tribal TANF staff. Oklahoma matches approximately 37 percent of the Tribal Family Assistance Grant funds that the Osage Nation receives to operate its program. The tribal TANF program uses a job developer, case manager, information specialist, mobility manager and director to provide culturally relevant services to needy Native American families in Osage County.

Source: NCSL, 2003.

the focus of government-to-government collaboration away from the federal government and has created a new need for increased state-tribal cooperation between tribal leaders and state legislators. State legislatures and tribal governments can work together in many ways to develop successful TANF programs or improve upon those that already exist. Useful strategies may include the following:⁸

- Supporting continuing education efforts in the legislature to educate state legislators about tribal sovereignty and unique issues facing tribal communities, and to raise awareness of tribal TANF programs.
- Allocating state MOE funds to support the operation of tribal TANF programs.
- Allocating state funds to support infrastructure development in tribal areas.
- Working with tribal leaders to develop economic development policies targeted at reservations and surrounding rural areas and allocating state funds to support these initiatives.
- Tracking the provision of services to Native American communities.
- Collecting state data so that Native populations are specifically identified.
- Collecting state data so that employment figures are accurately reported.
- Encouraging intergovernmental agreements and government-to-government contracting.
- Establishing agreements that would allow tribes to use the state's information management systems to enable them to avoid costly investments in this area and focus instead on client services.
- Developing a state-tribal working group that brings together officials from the state's department of human services and tribal human services administrators or tribal leadership to identify ways to increase collaboration in the TANF program, and monitoring the progress of the working group.

As reauthorization of the federal welfare law (expected in 2003) ushers in the next stage of welfare reform, innovative and cooperative solutions are necessary to address the challenges that lie ahead. States and tribes can work together to ensure that Native families that are receiving services from the state are getting the help they need. States and tribes can work together to improve their information-sharing systems, allowing them to develop more effective ways of identifying needy families and to track the outcomes of those involved in the TANF program. This will enable state and tribal governments to direct families to the

appropriate resource, ensure they are adequately served, and modify or develop programs to better meet the needs of those in their communities. If welfare reform is to succeed in Indian Country, states and tribes must work together to create jobs and improve the economic climate on the reservations and surrounding rural areas. Intergovernmental approaches in all these areas are necessary to help Native families end their dependence on government services and attain long-term self-sufficiency. The creation of enduring, collaborative working relationships between the governments is necessary to promote effective policymaking and produce effective programs and services that improve the quality of life for all citizens.

Notes

1. Eddie F. Brown, et. al, *Welfare, Work and American Indians: The Impact of Welfare Reform A Report to the National Congress of American Indians* (St. Louis, Mo., and Phoenix, Ariz.: Washington University, George Warren Brown School of Social Work and University of Arizona, Udall Center for Studies in Public Policy, 2001), 15.
2. Trib Choudhary, Arizona Support Services Department, Division of Economic Development, interview with author, Window Rock, Ariz., August 27, 2003.
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States and Tribes: Building New Traditions Series

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The State-Tribal Relations Project

This publication is a product of the State-Tribal Relations Project, a partnership between the National Conference of State Legislatures and the National Congress of American Indians. The project is designed to promote intergovernmental cooperation between the state and tribes, assist them in identifying policy issues that are ripe for collaboration, and to develop mutually beneficial solutions for each population. The NCSL State-Tribal Relations Project series is designed to help legislators and tribal leaders gain a greater understanding of the issues affecting each constituency and to identify methods for cooperative policymaking in an issue-specific context.

As tribal governments exercise their self-governing powers and take more control over program administration and the provision of services within their communities, there is an increasing need for policymakers to learn to interact with tribes as sovereign governments, instead of viewing them as special interest or minority groups contained within a few states. Tribal communities exist in many states. There are more than 561 federally recognized tribes within the United States. Although a significant number are found in Alaska (227), the remaining tribes are located within the boundaries of an additional 36 states, according to a report by the W.K. Kellogg Foundation, *Native Americans: Tribal Sovereignty, Devolution and Welfare Reform*. The development of a collaborative government-to-government relationship between the states and tribes is necessary. Welfare reform, economic development and trust land issues are just a few of the many policy areas this project will focus on in which government-to-government cooperation can be beneficial.



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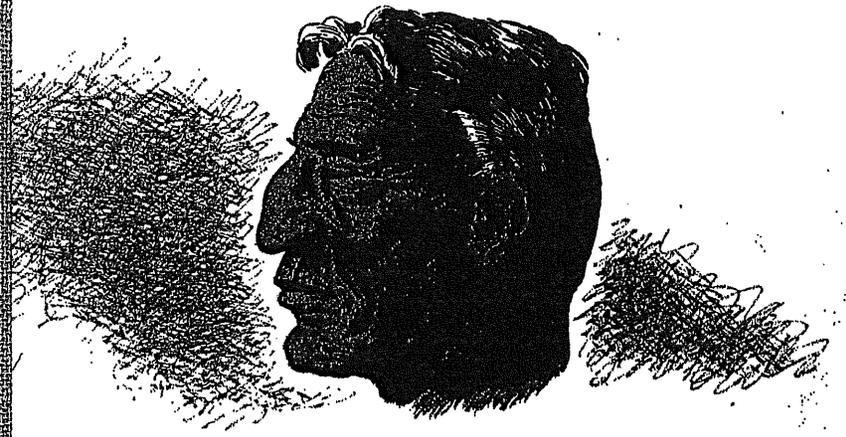
THE INDIAN in MINNESOTA

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GIFT FROM

Minnesota Governor's
Interracial Commission



A REPORT TO GOVERNOR LUTHER W. YOUNGDAHL

BY

THE GOVERNOR'S INTERRACIAL COMMISSION
OF MINNESOTA

THE INDIAN IN MINNESOTA

A REPORT
TO
GOVERNOR LUTHER W. YOUNGDAHL
OF
MINNESOTA
BY
^{Minnesota}
~~THE~~ GOVERNOR'S INTERRACIAL
COMMISSION

April 1, 1947

This is the second of a series of reports to the Governor on various racial and religious situations which may affect the public peace in Minnesota during the post-war years.



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HISTORICAL SOCIETY

THE GOVERNOR'S INTERRACIAL COMMISSION



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A Foreword

by

**Governor Luther W. Youngdahl
of Minnesota**

It is only a little more than two years ago since six American marines fought their way to the top of Mt. Suribachi on Iwo Jima and there planted the Stars and Stripes. Three of the six heroes died in bringing us final victory. We should not forget that one of the three who returned was a youth of Indian descent although not from this state. Today he works on a reservation in his home state and is reported to have said that he has found that "the white man looks down on the Indian" and that he "doesn't stand a chance off the reservation."

Those are words we cannot ignore if we really believe in the spirit of brotherhood. They should arouse us to a serious appraisal of our attitude toward the citizen who happens to be of Indian descent.

"The Indian in Minnesota" is a report of the Governor's Interracial Commission to the Governor. The Commission was established in 1943 as an advisory body to examine the interracial trends within the state and to study any significant conditions which might cause serious social disorders within our society.

The American Indians comprise the largest racial minority group in Minnesota today. As such, they constitute a group to whom we must devote serious effort in correcting those conditions which tend to retard their assimilation into our way of life. We need to bear in mind that the Indians are citizens of both our state and nation. We must help them take their rightful places as citizens, with all accompanying privileges and responsibilities. Our citizens of Indian ancestry have skill and qualities that can make them a great human resource in Minnesota.

We also must make an accurate appraisal of the Indian's situation. This study indicates that the Indian's life in Minne-

sota is not an easy one. We should be more appreciative of the hardships of these people after reading this report. It indicates that the problem is a difficult one with certain restrictions and confusions of authority between various levels of government, the tendency of the Indian to live on reservations, and inability to find economic security. On the brighter side of the picture, we should note the many examples of Indians who have succeeded in adjusting themselves to the white man's mode of living.

It is not the purpose of this report to give the complete answers to the problems and questions involved. This study, rather, is presented to the people of Minnesota in the hope that it will be carefully read and discussed. It will have fulfilled its purpose well if it provokes thought and stimulates debate which will later crystallize into ideas for necessary action.

While the shadow of atomic fission hangs over the world, all races must quickly learn to cooperate according to the principles of justice or perish. Within Minnesota the dominant white group might set the example by correcting wrongs done to the Indian whose forefathers were on the land before the white man came. As a means towards the planning of such a constructive work I recommend to the citizens the examination of this report.

Letter of Transmittal

February 19, 1947

The Honorable Luther W. Youngdahl
Governor of Minnesota
State Capitol
Saint Paul, Minnesota

Dear Governor Youngdahl:

Under the title of *The Indian in Minnesota*, the Governor's Interracial Commission hereby submits to you a report on the legal, economic and social factors which affect the lives of the Indians within Minnesota.

The work of collecting the data and constructing the report was done for the Commission by Miss Beatrice Bernhagen of Hamline University. She is recognized as an authority on the subject throughout the Northwest, and she worked under the guidance of an advisory committee composed of Rev. Benjamin Moore, Dr. Charles Nelson Pace, and Bishop Stephen C. Keele.

Within Minnesota, there is latent much good will toward the Indian. Yet it is substantially inoperative because many citizens are uninformed about the problems of the modern Indian. If Indians and white persons within the state are to work for more constructive policies, the average citizen must first possess more information. The hope entertained by the Commission is that the distribution of this report across the state, in the form of an attractive booklet, might be the means of occasioning an extensive discussion of the present status of the Indian within Minnesota. A well-informed citizen is a constructive citizen.

Very respectfully yours,

Francis J. Gilligan
Chairman
The Governor's Interracial Commission

Introduction

At a time when every newspaper or periodical carries articles describing the economic, political, and social problems of the various conquered nations of Europe, of displaced people, and of minority groups, it is difficult to realize that the remains of a once proud and self-sufficient people that were conquered, displaced, and now constitute a minority, reside within the limits of Minnesota today. The Indian population of Minnesota today includes the descendants of a people who in the short span of one hundred years have been treated as a dangerous and hostile enemy, as a subject race, and as uncivilized savages. Today these people constitute the largest racial minority group in the population of the state and as such are confronted with most of the problems facing other minorities here and elsewhere. This report seeks to present the historical facts that help explain the present position of the Minnesota Indian. It furthermore seeks to present information about the economic and social situation of Minnesota's Indian population today.

Who Is the Indian?

One of the main difficulties encountered in making this survey was to fix a definition of an Indian and to determine what is meant by the following terms: a ward Indian, a non-ward Indian, an enrolled Indian, a non-enrolled Indian, a competent and a non-competent Indian. This difficulty is not peculiar to Minnesota, for reports of surveys made in Wisconsin and North Dakota present the same problem. The extent of the confusion is clearly indicated by a consultant of the Federal Children's Bureau in an article discussing the needs of Indian children. She writes: "As defined by the Indian Service an Indian includes anyone of Indian blood, who through wardship, treaty, or inheritance has acquired certain rights. The Bureau of the Census defines an Indian as any person having Indian blood to such a degree as to be recognized in his community as an Indian. The term 'ward Indian' as defined by the Indian Service means a person of Indian blood who is entitled to the assistance and protection of the federal government in

civil, property, and other rights. The terms 'competent' and 'incompetent' as applied in early days to the ability of the Indian to handle his own affairs of property are being replaced by 'restricted' and 'non-restricted.' The restricted Indian is one whose property is under the control of the government and cannot be disposed of without the approval of some governmental authority. The non-restricted Indian is one who has sui juris in all respects."¹

For purposes of this report the following definition will be used:

An Indian is a person of sufficient Indian blood to be recognized as an Indian in the community.

An enrolled Indian is one whose name is found on the census rolls of any Indian agency in 1945.

A non-enrolled Indian is one who was not enrolled in any Indian agency in 1945. It might be observed, incidentally, that many Indians classified as wards and enrolled in an agency are accepted as whites in counties not having an Indian population.

Sources of Information

The sources of information for this report include:

Interviews with the superintendents of the Consolidated Chippewa Indian Agency and of the Red Lake Indian Agency.

Interviews with school principals and teachers currently teaching in schools with Indian students.

Interviews with Indians residing in Indian communities and in the Twin City area.

Interviews with members of county welfare board staffs that are now working with Indian people.

Interviews with members of the clergy of various Catholic and Protestant churches that are actively working with Indians in the Indian communities.

Interviews with staff members of the Indian Service that are working in the field of Indian education, health, and social service.

Completed questionnaires which were circulated to representative Minnesota businesses in urban and rural Minnesota.

Reports of the Minnesota Division of Social Welfare on the subject of Indian welfare.

Reports of the Consolidated Chippewa Indian Agency at Cass Lake, Minnesota.

Reports of the Red Lake Agency at Red Lake, Minnesota.

Because of limitations in time, the counties visited in the preparation of this report were selected to include Becker, Beltrami, Cass, Goodhue, Itasca, Mahnomen, and St. Louis counties.

The other sources used in the preparation of this report are cited in the footnotes and bibliography.

¹Hendricks, Hazel A., "Social Needs of Indian Children," *Social Service Review*, XI, 52-53 (March, 1937).

Chapter I

THE INDIAN AND THE WHITE MAN MEET

The largest, the oldest, and the most persistent minority group residing within Minnesota is the American Indian. Every person living in Minnesota or coming into the state is acquainted with the story of Hiawatha, the song of Red Wing, Minnehaha Falls, and the Mississippi River — the Father of Waters. All are inextricably tied up with the folklore of the American Indian and particularly with the culture and life of the Chippewa and Sioux nations, members of which comprise the present population.

Although the American Indian is well known in Minnesota through folklore and place names, and although most people when asked express some curiosity, some interest, and real sympathy for the group, there exists considerable misinformation and misunderstanding about the Indian in Minnesota. Many intelligent and well-informed persons still picture the Indian in a tepee, while others believe he is the recipient of an allowance paid by the federal government. Few realize that the Indian is a citizen both of the nation and of the state and that as such he is entitled to share in all the benefits and privileges of that citizenship as well as to assume the responsibilities of a citizen in the community.

Early Minnesotans

Any study of the Indian in Minnesota must begin with a brief consideration of the Chippewa and Dakota peoples over the past 150 years. His status today, as an individual, in the family, in industry, in society, and even on the reservation, is largely the inevitable result of early treaties with, federal legislation for, and a century and a half of practice in working with the group. The Indians' position today in Minnesota as elsewhere throughout the nation is a peculiar one developing out of many efforts of the dominant white group, the conquering people, to avail themselves of the better resources of the Indian, especially his land, and at the same time to be fair and equitable to a minority group, once referred to as "subjects."²

²Cohen, Felix S., *Handbook of Federal Indian Law*, 155, quoted from Caleb Cushing, Attorney General of the United States, 7 Op. A.G. 746 (1856).

The area within the present limits of Minnesota was the scene of early exploration and trade expeditions by the French who visited the Lake Superior district and the Mississippi valley in the seventeenth century. Those men were interested in the further exploration of the territory, the extension of the fur trade, and the establishment of trading posts. Though the entire district was claimed in the name of the King of France by the right of discovery confirmed by occupancy, the early French traders with the Sioux did not encourage colonization, which would have meant clearing the forests and driving both game and the Indians further westward. The interest of the French in the development of the area remained, though their efforts were not always continuous until the cession of the land west of the Mississippi to Spain in 1762 and the cession of all land east of the Mississippi to Great Britain in the Treaty of Paris in 1763.³

The Sioux Indians

Descriptions of the Dakota nation, the most powerful and numerous group of the Sioux, are found in the early writings of the French explorers and of the Jesuits who established missions in the Indian country among both the Chippewa and the Sioux. From these narratives, it can be concluded that, at the time when the white man and his civilization were introduced, the culture of the Sioux was essentially woodland. Their weapons, made of stone and wood, included hatchets, knives, arrows, and spearheads. In the later period their simple economic life was based on barter but still embraced hunting, fishing, and food gathering. The family was a loosely knit organization in which responsibility for the rearing and training of children was divided among parents, grandparents, and relatives, with the last assuming primary responsibility. The form of marriage practiced was polygamy.⁴ The most common sort of housing in their villages was a one-room dwelling made of earth and bark and, in the field for hunting or for war, of mats and skins. Their tribal organization, concerned primarily with civil matters, was well developed and highly democratic.

³Folwell, William W., *A History of Minnesota*, I, 1-79.

⁴Hodge, Frederick W., *Handbook of the American Indians*, Part I, 279.

At the time the white man entered the area, these Indians were essentially seasonal migrants. With the further development of trade and with the continued westward movement of settlement, they became more migrant, extending their hunting grounds and their way of life.

In 1803, after the completion of the Louisiana purchase, the United States held legal title to practically all the land now included within the State of Minnesota. Such title was of course subject to the right of occupancy which was conceded to the Indians. At that time, two Indian nations, the Chippewa and the Sioux, resided in Minnesota; their lands were separated by a somewhat fluid and unstable boundary drawn east and west through the central portion of the state. The Sioux nations held possession of the Mississippi valley south of the Sioux-Chippewa boundary to the Arkansas River and from the Mississippi west to the Rockies. The most powerful nation of the Sioux was the Dakota or Sioux group whom various explorers in the seventeenth century had found dwelling in villages on and about Lake Mille Lacs.⁵

The Chippewa Indians

The Chippewa or Ojibway nation of Algonquin stock, originally located on the St. Lawrence River and as far east as the present New England States, occupied the northern part of Minnesota from the shores of Lake Superior to Leech and Red Lakes. This nation, driven from their own homes by the Iroquois about the middle of the seventeenth century and later armed by the French, had moved westward, where they soon came into open conflict with the Sioux. The first outbreaks of this war between the Chippewa and the Sioux were sporadic and resulted from family feuds. One reprisal followed another. With the southwest movement of the Chippewa into Sioux territory, the Chippewa desire for land, and particularly the wild rice beds, was the causal factor. With the continued expansion of the Chippewa west and south, a half century of open warfare followed, culminating in 1825 in the treaty between the Sioux and the Chippewa at Prairie du Chien.⁶

⁵Folwell, Op. Cit. I, 79.

⁶Winchell, N. H., *The Aborigines of Minnesota*, Part IV, 617.

Chapter II

THE INDIAN TREATIES

The history of the Chippewa and Sioux nations from 1803 to 1858, when Minnesota became a state, is essentially one of treaties concluded between these nations and the United States government. These treaties, which have been termed "legal fiction,"⁷ are characterized by successive transfers of territory which opened the land to white occupancy and made possible the development of the timber and mining industries, agriculture and commerce.

Military Aims

Within two years after the cession of land included in the Louisiana purchase and after the assumption of governmental responsibility for the area by the United States, the first of the long series of treaties with the Sioux was negotiated. In 1805, the first treaty written in Minnesota was negotiated by Lieutenant Zebulon M. Pike at the juncture of the Minnesota and Mississippi Rivers. This treaty, which was signed on September 23, 1805, followed a council meeting with the Sioux. The council was opened by Lieutenant Pike, who stated the objectives of his expedition, requested the Sioux to make peace with the Chippewa, and asked the Sioux to release two pieces of land—one at the mouth of the St. Croix and one at the Falls of St. Anthony.⁸ Here as one writer has said, "For sixty gallons of liquor 'to clear their throats', and presents valued at two hundred dollars the chiefs assented to the cession of over 100,000 acres of land."⁹

The treaty provided for a cession of land for the establishment of military posts. The article, concerning payment to be made the Sioux, was left blank by Lieutenant Pike. Subsequently, on April 16, 1808, when the United States Senate ratified the treaty, this article was completed with the provision for paying the Sioux \$2,000 in cash or merchandise.¹⁰

⁷Hansen, Marcus L., *Old Fort Snelling 1819-1858*, 176.

⁸Pike's *Explorations in Minnesota 1805-1806*, Collections of the Minnesota Historical Society, I, 379.

⁹Mahan, Bruce E., *Old Fort Crawford and the Frontier*, 29.

¹⁰Folwell, *Op. Cit.*, I, 93-94; Neill, E. D., *A History of Minnesota*, 244-45.

Mineral Extraction

Though the first treaty entered into by the United States with the Chippewa nation was signed in 1785,¹¹ the first treaty of particular importance to Minnesota was not negotiated until 1826. Then in a treaty negotiated at Fond du Lac, the Chippewa ceded "the right to search for, and carry away, any metals or minerals from any part of their country."¹²

Land Expansion

With the organization of the Wisconsin territory and the inevitable movement of settlers westward, the demand for cessions of land to be opened for settlements became more insistent. Further negotiations were entered into between the United States government and the Chippewa and Sioux nations. The treaty with the Chippewa was concluded at Fort Snelling in July, 1837,¹³ a treaty with the Sioux at Washington in September of the same year.¹⁴ These treaties, ratified by the Senate on June 15, 1838, opened the area between the Mississippi and St. Croix Rivers. The cession included land as far north as Aitkin, Crow Wing, and Pine Counties. In exchange for this land, the United States granted to the Indians annuities in money, goods, and provisions; allowances for the relatives and friends of the chiefs; payments for debts due to traders; and small annual grants for physicians, farmers, and blacksmiths. The money annuity of the Sioux was to be perpetual; that of the Chippewa for twenty years. The Chippewa reserved the right to hunt, fish, and gather wild rice on the lands ceded by them; the Sioux made no reservations.¹⁵ Before the end of the year, the removal of those Indians remaining east of the Mississippi to new homes west of the river was completed at small cost.

In the next decade, further treaties were entered into with both the Sioux and the Chippewa.¹⁶ With the organization of Minnesota as a territory in 1848 and the continued expansion

¹¹*U. S. Statutes at Large*, VII, 16-18.

¹²*Ibid.*, VII, 291.

¹³Winchell, *Op. Cit.*, 619-620.

¹⁴*Ibid.*, 620.

¹⁵Polwell, *Op. Cit.*, I, 160.

¹⁶Winchell, *Op. Cit.*, 621-622.

of white settlement, the requests for the alienation of Indian lands demanded attention.¹⁷ Governor Ramsey in his message to the first territorial legislature in September, 1849, urged that body "to memorialize Congress to provide for a treaty of cession with the Sioux."¹⁸

The Retreat Westward

Four important treaties providing for vast transfers of land were negotiated during the decade of the 1850's. The first two of these, known as the Treaty of Traverse des Sioux¹⁹ (July 23, 1851) and the Treaty of Mendota (August 5, 1851),²⁰ provided for the cession of Sioux lands in Iowa and Minnesota west of the Mississippi. The area comprised over 19,000,000 acres in Minnesota, 3,000,000 acres in Iowa, and over 1,750,000 acres in South Dakota.²¹ While some land on the Yellow Medicine River and some on the Minnesota River was reserved to the Indians in these treaties, southern Minnesota was opened to white settlement and the continued development of the area by the settler.

The North Land

The third of these treaties, said to have been a miner's proposition,²² was negotiated in September, 1854, at La Pointe, Wisconsin, with the Chippewa of Lake Superior and the Mississippi. It provided for the cession of that triangle of land lying north of Lake Superior which has its apex at the Pigeon River and its base on the Vermillion, East Swan, and St. Louis Rivers. This treaty initiated the system of allotments for the the Chippewa. Article II provided for the patenting of eighty acres to each mixed-blood over twenty-one years of age who was the head of a family, while Article III made provision for the granting of eighty acres to other Indians. Article III follows:

¹⁷Folwell, *Op. Cit.*, I, 266-268.

¹⁸*Ibid.*, I, 271.

¹⁹Winchell, *Op. Cit.*, 623.

²⁰*Ibid.*, I, 623.

²¹Hughes, Thomas, "The Treaty of Traverse des Sioux in 1851," *Collections of the Minnesota Historical Society*, X, Part I, 112.

²²Folwell, *Op. Cit.*, I, 307.

"The United States will define the boundaries of the reserved tracts, whenever it may be necessary, by actual survey, and the President may, from time to time, at his discretion, cause the whole to be surveyed, and may assign to each head of a family or single person over twenty-one years of age, eighty acres of land for his or their separate use; and he may, at his discretion, as fast as the occupants become capable of transacting their own affairs, issue patents therefor to such occupants, with such restrictions of the power of alienation as he may see fit to impose. And he may also, at his discretion, make rules and regulations, respecting the disposition of the lands in case of the death of the head of a family, or single person occupying the same, or in case of its abandonment by them. And he may also assign other lands in exchange for mineral lands, if such be found in tracts herein set apart. . . ."²³

Five months later in another treaty between the United States and the Minnesota Chippewa on February 22, 1855, the Indians ceded lands west of the base of the triangle to the Red River of the North and from the latitude of the mouth of the Crow Wing River to that of Turtle Lake plus a considerable triangle west of the Big Fork River with a narrow apex on the Rainy River. In exchange for these cessions of land the Chippewa received annuity payments in money and goods, presents of guns, ammunition, and clothing, and payment of traders' claims. As in the treaty of 1854, the President was authorized to assign "a reasonable quantity of land, in one body, not to exceed eighty acres in any case" to the head of each family, or single person over twenty-one years of age. These tracts of land were "to be exempt from taxation, levy, sale or forfeiture."²⁴

The Indian Uprising

With the admission of Minnesota to the Union in 1858, the demand for even further cessions of land continued. The presence of Indians on sites directly in the path of the continued westward expansion, the movement of settlers onto reserved Indian lands and the dissatisfaction of the Sioux culminating in the Sioux massacre of 1862 resulted in the further cession and sale of Sioux lands,²⁵ additional cessions of Chippewa lands,²⁶ the removal of the Winnebago Indians from Min-

²³Kappler, Chas. J., (ed.) *Indian Affairs: laws and treaties*, II, 648-649.

²⁴*Ibid.*, II, 686-687.

²⁵Winchell, *Op. Cit.*, 628.

²⁶*Ibid.*, 629-631.

nesota,²⁷ and the provision for the removal of the remaining Sioux tribes to South Dakota.²⁸ Though the dissatisfaction of the Sioux prior to the uprising of 1862 was partially justified, the feeling of the white settler at the time against the Indian was extremely bitter. The demands for reprisals against the Sioux were numerous. The extent of the feeling against the Indians is reflected in orders promising volunteer scouts "compensation of twenty-five dollars for each scalp of a male Sioux Indian delivered by any of them at the office of the adjutant general."²⁹

A Conquered People

The years immediately following the Civil War presaged the development of a new philosophy in working with the Indians. The continued encroachment of the white settler upon Indian land, the inability of the Indian leaders to control their people, the increasing dependence of the group, and the threat of their ultimate extinction foreshadowed the development of policies to terminate the practice of treaty-making, to give every Indian "a home that he can call his own,"³⁰ and to improve existing legislation covering the administration of Indian affairs.

²⁷U. S. Statutes at Large, XII, 658.

²⁸U. S. Statutes at Large, XII, 819.

²⁹Folwell, *Op. Cit.*, II, 289.

³⁰Cohen, *Op. Cit.*, 18.

Chapter III

A WARD OF THE GOVERNMENT

In 1869, the Commissioner of Indian Affairs in recommending the abandonment of the whole policy of treaty-making, wrote:

A New Doctrine

"... A treaty involves the idea of a compact between two or more sovereign powers, each possessing sufficient authority and force to compel a compliance with the obligations incurred. The Indian tribes of the United States are not sovereign nations, capable of making treaties, as none of them have an organized government of such inherent strength as would secure a faithful obedience of its people in the observance of compacts of this character. They are held to be the wards of the government, and the only title the law concedes to them to the lands they occupy or claim is a mere possessory one. But, because treaties have been made with them, generally for the extinguishment of their supposed absolute title to land inhabited by them, or over which they roam, they have become falsely impressed with the notion of national independence. It is time that this idea should be dispelled, and the government cease the cruel farce of thus dealing with its helpless and ignorant wards. Many good men, looking at this matter only from a Christian point of view, will perhaps say that the poor Indian has been greatly wronged and ill-treated; that this whole country was once his, of which he has been despoiled, and that he has been driven from place to place until he has hardly left to him a spot where to lay his head. This indeed may be philanthropic and humane, but the stern letter of the law admits of no such conclusion, and great injury has been done by the government in deluding this people into the belief of their being independent sovereignties, while they were at the same time recognized only as its dependents and wards. As civilization advances and their possessions of land are required for settlement, such legislation should be granted to them as a

wise, liberal, and just government ought to extend to subjects holding their dependent relation. . . .³¹

In 1870, another Commissioner of Indian Affairs in considering the problem of individualizing the Indian and of allotting land to them wrote: ". . . The policy of giving to every Indian a home that he can call his own is a wise one, as it induces a strong incentive to him to labor and make every effort in his power to better his condition. By the adoption, generally, of this plan on the part of the Government, the Indians would be more rapidly advanced in civilization than they would if the policy of allowing them to hold their land in common were continued. . . ."³² In the effort to improve the administration of Indian Affairs, a new system of appointing personnel was instituted in 1869 and recommendations were made in 1871 for the revision of the laws governing trade and justice.³³

The Allotment System

With the termination of the treaty-making policy in 1871, the period of agreements began.³⁴ These agreements differed little from the earlier formal treaties; their provisions were essentially the same, but the agreements were ratified by both houses of Congress instead of by the Senate alone.³⁵ With each successive agreement entered into by the Chippewas, the areas of the reservations became smaller until by 1887, when the General Allotment Act³⁶ was passed, their lands were limited to specific tracts in the then unorganized territory of northern Minnesota.

Its Origin

Since the allotment system is frequently said to be one of the primary factors responsible for the present unhappy situation of the Indian in Minnesota, some of the background of that program administered by the Indian office should be considered. The term allotment system has generally been used to

³¹*Ibid.*, 17-18. Quoted from *Rep. Comm. Ind. Aff.*, 1869, 6.

³²*Ibid.*, 18. Quoted from *Rep. Comm. Ind. Aff.*, 1870, 9.

³³*Ibid.*, 20.

³⁴*Ibid.*, 66.

³⁵*Ibid.*, 67.

³⁶*U. S. Statutes at Large*, XXIV, 388.

describe one part in the process of transferring Indian land to white ownership. The origins of the system are to be found in Indian treaties, and as early as 1798, provision was made by treaty for the allotment of tribal land to individuals and families.³⁷ In the beginning of the allotment system, lands upon which an individual or family resided or upon which they had made improvements were reserved for the use of the group. The chiefs or councils might cede an extensive area of land to the United States government but reserve specific tracts for the occupancy or use of individuals or of groups. The Treaty of 1854 with the Chippewa of Lake Superior provided for the allotment of land to individual Indians by the President who was also given the authority to make "rules and regulations, respecting the disposition of the lands in case of the death of the head of a family, . . . or in case of its abandonment by them."³⁸ In the treaty of February, 1855, the Chippewa ceded lands but "reserved" land for permanent homes for the group. This treaty also authorized the President to allot their lands in severalty whenever he deemed it advisable.³⁹

The Sponsor's Motives

Hence the system was well known to Minnesota Indians by the time a growing public opinion in favor of the general allotment of Indian lands presaged the passage of the Dawes Act of 1887. That the results of this General Allotment Act brought undue hardship to the Chippewas cannot be denied, but the proponents of this legislation were said to have been "inspired by the highest motives."⁴⁰ Among the aims of the legislation were the desires to substitute white civilization for Indian culture through the changing of the Indians' concept of property; to enable the Indian to acquire the benefits of civilization; to protect the Indian in his present landholdings; to open up for white settlement surplus lands on the various reservations; and to open up land for white development especially in the building of railroads' right-of-ways.⁴¹

³⁷Cohen, *Op. Cit.*, 206.

³⁸Kappler, *Op. Cit.*, II, 649.

³⁹*Ibid.*, 686.

⁴⁰Cohen, *Op. Cit.*, 208.

⁴¹*Ibid.*, 208-209.

The General Act

The General Allotment Act, also known as the Dawes Act, was passed by Congress on February 8, 1887. Through its provisions, lands were to be allotted to any Indian according to the following stipulation:

To each head of a family, one-quarter of a section or 160 acres.

To each single person over eighteen years of age, one-eighth of a section or 80 acres.

To each orphan child under eighteen years of age, one-eighth of a section or 80 acres.

To each other single person under eighteen years of age living at that time or to be born prior to the date of the order of the President directing an allotment of the lands embraced on any reservation, one-sixteenth of a section or 40 acres.⁴²

The Indians were permitted to select their own allotment, heads of families for their minor children, and the United States agent for each orphan child. Some Minnesota Chippewa Indians took their allotments under this Act.⁴³

The Act of January 14, 1889 — "An act for the relief and civilization of the Chippewa Indians of the State of Minnesota," sometimes called the Nelson Act—was passed on January 14, 1889.⁴⁴ It provided for the appointment, by the President, of a commission of three men, to negotiate with all the bands of Chippewa in Minnesota for the cession of their remaining lands in Minnesota except the White Earth and Red Lake reservations; and for as much of these two reservations as was not needed to provide allotments for the Minnesota Chippewa was to be ceded. The Red Lake Indians were to be allotted on the Red Lake Reservation; all others, on the White Earth. The Act was to become effective on all reservations except on the Red Lake, upon the written consent of two-thirds of all adult males over eighteen years of age in the band occupying the reservation. On the Red Lake Reservation, it was to become effective upon the written consent of two-thirds of the male adults of all the Chippewa of Minnesota.

⁴²U. S. Statutes at Large, XXIV, 388.

⁴³Hilger, Sister M. Inez, *A Social Study of One Hundred Fifty Chippewa Indian Families of the White Earth Reservation of Minnesota*, 7.

⁴⁴Kappler, *Op. Cit.*, I, 301.

The Act further provided that the ceded lands were to be surveyed and sub-divided into forty-acre lots and classified as "pine lands" or as "agricultural lands." The former were to be surveyed, appraised, and sold at public auction, notices being inserted once each week for four successive weeks in one newspaper of general circulation in Minneapolis, St. Paul, Duluth, and Crookston, Minnesota; Chicago, Illinois; Milwaukee, Wisconsin; Detroit, Michigan; Philadelphia and Williamsport, Pennsylvania; and Boston, Massachusetts. The agricultural lands were to be disposed of under the homestead law at a price of \$1.25 per acre.

All money accruing from the disposal of lands, after deducting the expenses connected with carrying out the provisions of the Act, was to be deposited with the Treasury of the United States to the credit of all the Chippewa of Minnesota, drawing five per cent interest for fifty years after the last allotments had been made. Three-fourths of the interest was to be distributed annually in per capita payments, and one-fourth was "to be devoted exclusively to the establishment and maintenance of a system of free schools among said Indians, in their midst and for their benefit." At the end of the fifty years, the permanent fund was to be distributed, in equal shares, to all Minnesota Chippewa then enrolled.⁴⁵

A number of individuals took advantage of another provision in the Act that stipulated that no Chippewa of Minnesota was to be deprived of an allotment already made without his consent and that any Indian might, in his discretion, take his allotment upon the reservation where he was living at the time of the removal of the tribe or band. As a result the Chippewa of Minnesota today are found not only on the White Earth and Red Lake reservations but also on the Leech Lake, Nett Lake, Vermillion, Grand Portage, and Fond du Lac reservations.⁴⁶

To the fund, now known as the Chippewa of Minnesota Fund, which has been accruing from the sale of timber permitted by the Act, have been added sums arising from the sale

⁴⁵*Ibid.*, 302-306.

⁴⁶Kinney, J. P., *A Continent Lost—A Civilization Won: Indian Land Tenure in America*, 229.

of town sites. Periodically, annuity and per capita payments, drawn on the fund, are issued to the Indians on the roll. The most recent issues were a per capita payment made in May of 1934 amounting to \$25 per person, and an annuity payment of \$10 per person in June of 1941.⁴⁷

Sale of Timber

Though the Chippewa of Minnesota had entered into contracts for the sale of timber from lands they occupied as early as 1861, it was not until the 1880's that large quantities of timber were sold by the various bands of Minnesota Indians. Then with Departmental authority the Red Lake and White Earth Indians sold millions of feet of burned and wind-thrown timber. Later various acts of Congress authorized the sale of dead timber from tribal and allotted lands in Minnesota and of all timber from ceded Chippewa lands separate from the land and on the scale. In 1901, the Grand Portage band was authorized to sell timber from its allotments and in 1904 all of the Minnesota Chippewa were privileged to do so.⁴⁸ Lumber companies eagerly bought this timber, the Indians realizing neither its value nor use. With the sale of timber, it has been said, boom days began for the Minnesota Chippewas.⁴⁹ In 1906, through the provisions of the Clapp Act, all restrictions upon the sale of allotments of land held by mixed bloods on the White Earth reservation were removed.⁵⁰

The Landless Indian

The years immediately following the passage of these laws witnessed a sharp rise in the sale of timber rights and in allotment sales. The Indians were paid large sums of money some receiving as high as \$20,000. But the money that was paid so easily was spent with equal facility, and within a few years the Indians on the White Earth Reservation found themselves landless and without money.

⁴⁷Records of the Consolidated Chippewa Agency at Cass Lake, Minnesota.

⁴⁸Kinney, *Op. Cit.*, 254-262 *passim*.

⁴⁹Hilger, *Op. Cit.*, 9.

⁵⁰Kinney, *Op. Cit.*, 262.

Another provision of the Clapp Act that contributed to the confusion and later hardship of the White Earth Indians specified that twenty-five years after passage of the bill all mixed-blood allotments became fee patents and hence taxable. Thus allotments not sold often became tax delinquent and reverted to the state. Still other Indians lost their land through mortgage foreclosures.⁵¹ The extent to which the White Earth Indians became landless is reflected in statistics published in 1939 showing that "In 1934 only one in every twelve Chippewa on the White Earth Reservation owned his original allotment" and that "In 1938 probably fewer than four hundred Indians of a total population of eight thousand owned any land; most of them were squatters or renters."⁵² The loss of land to the Indians as a result of the various acts mentioned above was great, and included the most desirable of the lands they had formerly held. Consequently today, in spite of the federal government's recent purchases of land for Indians, many find themselves landless and others still hold title to land which is valueless.

During the years 1884 to 1917, various acts were passed by Congress to provide for those Sioux Indians who had remained in or returned to Minnesota after the Indian Massacre of 1862.⁵³ These acts provided for the purchase of lands for the various bands of Sioux in Minnesota, who have continued to reside on these tracts or near them since that time. For the most part, these purchased lands were allotted or assigned to various individuals or families; these allotments and assignments were small, ranging in size from five to twenty-three acres, depending upon the land. As with the Chippewas, much of the allotted land was dissipated through the issuance of competency papers.⁵⁴

⁵¹Hilger, *Op. Cit.*, 9-10.

⁵²*Ibid.*, 10.

⁵³U. S. Statutes at Large XXV, 228-229; 992; XXXIX, 1195-1196.

⁵⁴McKinsey, Shirley, *An Economic Survey of the Lower Sioux Indian Community, Morton, Minnesota*, 2-3; Sherman, Clyde G., *An Economic Survey of the Prairie Island Indian Community in Minnesota*, 4.

Chapter IV

A NEW FEDERAL POLICY

The Wheeler-Howard Act

The Wheeler-Howard Act, generally considered one of the three most significant laws⁵⁸ affecting the lives of Indians, was approved on June 18, 1934.⁵⁹ The purposes of this Act, as set forth by Senator Wheeler, were:

- "1. To stop the alienation, through action by the Government or the Indian, of such lands, belonging to ward Indians, as are needed for the present and future support of these Indians.
- "2. To provide for the acquisition, through purchase, of land for Indians, now landless, who are anxious and fitted to make a living on such land.
- "3. To stabilize the tribal organization of Indian tribes by vesting such tribal organizations with real, though limited, authority, and by prescribing conditions which must be met by such tribal organizations.
- "4. To permit Indian tribes to equip themselves with the devices of modern business organization, through forming themselves into business corporations.
- "5. To establish a system of financial credit for Indians.
- "6. To supply Indians with means for collegiate and technical training in the best schools.
- "7. To open the way for qualified Indians to hold positions in the Federal Indian Service."⁶⁰

As finally approved, this Act, known as the Indian Reorganization Act, prohibited future allotments and the sale of Indian lands except by tribes; authorized annual appropriations for the purchase of land for landless Indians; enabled Indians to return their holdings to tribal status where they would be protected; authorized the establishment of a revolving credit and loan fund; authorized loans to Indians for school purposes; provided for establishment of standards for appoint-

⁵⁸The other two laws so considered are the Act of June 30, 1834, which provided for the organization of the Department of Indian Affairs and the General Allotment Act of February 8, 1887.

⁵⁹*U. S. Statutes at Large*, XLVIII, 984.

⁶⁰Cohen, *Op. Cit.*, 84, quoted from *Sen. Rept. No. 1080, 73rd Cong. 2nd. sess. May 10 (calendar day, May 22), 1934*.

ment to the Indian service and for the preferential appointment of Indians meeting these standards without regard to civil service; and established a basis for the organization and management of local self-government.⁶⁸ None of the provisions of this Act were to be applicable to any reservation upon which a majority of the Indians voted against its application.

Reorganization in Minnesota

With the exception of the Red Lake Indians residing on the Red Lake Reservation, the various Indians in Minnesota availed themselves of the privileges of the Reorganization Act. The Chippewa residing at the White Earth, Nett Lake, Leech Lake, Grand Portage, Fond du Lac, and Mille Lacs Reservations organized under the corporate title of the Minnesota Chippewa tribe, while the various Sioux residing in separate communities in southern Minnesota organized as individual communities.

The purpose and function of the organizations as stated in the constitutions of the Minnesota Chippewa Tribe and the Lower Sioux Indian Community, the largest group of the Sioux residing in the state, follow:

" . . . to conserve and develop tribal resources and to promote the conservation and development of individual Indian trust property; to promote the general welfare of the members of the tribe; to preserve and maintain justice for its members and otherwise exercise all powers granted and provided the Indians and to take advantage of the privileges afforded by the Act of June 18, 1934 . . . "⁶⁰ and

" . . . develop our natural resources, insure our domestic tranquility, promote the general welfare, to enjoy certain rights of home rule, to provide education in schools of higher learning including vocational trade, high schools, and colleges for our people, and to secure the opportunities offered us under the Indian Reorganization Act. . . . "⁶⁰

⁶⁸Kinney, *Op. Cit.*, 310-313.

⁶⁹*Constitution and By-Laws of the Minnesota Chippewa Tribe*, 1.

⁶⁰*Constitution and By-Laws of the Lower Sioux Indian Community in Minnesota*, 1.

To what extent the functioning of these tribal organizations has been effective is unknown and cannot be determined here. Undoubtedly, future legislation will seek to improve and strengthen the law; its importance in this report lies in its providing the Indians concerned with the opportunity to take over the control of their own resources. No longer will the planning for the group be the sole responsibility of the federal government; rather, the planning will be the joint responsibility of the organized and responsible tribe and the Indian Service.

Federal-State Cooperation

Before concluding this brief history of the Indian in Minnesota, two other laws effecting the relationship of the Indian to the state should be mentioned. The first of these, which will be considered later in this report, is the Act of June 2, 1924,⁶¹ by which all Indians became citizens of the United States and hence of Minnesota. The second is the Johnson-O'Malley Act of April 16, 1934,⁶² which authorized the United States Office of Indian Affairs to make contracts with the various states for services to Indians in the fields of education, health, and social welfare, including the relief of distress. This Act was passed partially as a result of the criticism that the standards of social service in the Indian Bureau were in large part inferior to those of parallel state agencies. At the present time the Minnesota Department of Education, the Minnesota Department of Health, and the Minnesota Division of Social Welfare are making definite efforts to work with the federal government in rendering service to the Indian people of the state. The Department of Education, through a contractual agreement, disburses federal funds to public schools in which Indians are being taught. The Department of Health maintains services on all the reservations as well as the Chippewa Health Unit at Cass Lake. The Division of Social Welfare supervises the various welfare programs providing assistance and service to the Indians and, through a contract with the Consolidated Chippewa Indian Agency, provides care to Indians at the State Sanatorium at Ah-Gwah-Ching.

⁶¹U. S. Statutes at Large, XLIII, 253.

⁶²U. S. Statutes at Large, XLVIII, 396.

Chapter V

THE INDIAN'S PLACE IN MINNESOTA TODAY

The Indian population in Minnesota today is dispersed throughout the state. The United States census of 1940 records Indians residing in 37 of the 87 counties. In twelve of these counties the population is negligible, numbering less than twenty-five persons; in five other counties, including Ramsey County, the population is less than one hundred persons. The rest of the population, with the exception of those residing in Hennepin County, live in those northern or southern counties which either include Indian reservations within their limits or lie adjacent to these Indian reservations.⁶³ While the concentration of Indian persons in certain communities is still marked, it should be remembered that an Indian is free to come and go as he chooses. The former regulations requiring Indians to secure the Agent's permission to leave the reservation have not been in effect for many years.

I. INDIAN COMMUNITIES AND RESERVATIONS

The location of these reservations is important to any consideration of the present population, their life and their economic opportunities. There are eight Indian reservations and five Indian communities in Minnesota.⁶⁴ These are under the jurisdiction of three Indian agencies — the Consolidated Chippewa Indian Agency at Cass Lake, the Red Lake Indian Agency at Red Lake, and the Pipestone Indian Agency at Pipestone, Minnesota. A brief description of the Indian communities and reservations follows:

THE CONSOLIDATED CHIPPEWA INDIAN AGENCY has its headquarters at Cass Lake, Minnesota. This agency has jurisdiction over seven separate reservations which formerly were administered as separate jurisdictions. Although all

⁶³Sixteenth Census of the United States, 1940, Population (second series), Characteristics of the Population, Minnesota, 79.

⁶⁴Though the terms reservation and community are often used interchangeably in Minnesota today for purposes of this paper the term reservation refers to lands "reserved" in early treaties and held continuously by the Chippewa Indians. The term community is used to refer to Sioux Indian holdings in the southern part of the state.

seven reservations are located in northern Minnesota, they differ quite widely as to soil, employment opportunities, transportation facilities, available markets, and so forth. For this reason, it seems advisable to consider separately the various units managed by this agency.

FOND DU LAC reservation is located in St. Louis and Carlton Counties, approximately 30 miles west of Duluth. This reservation was formerly in the center of the heavily timbered area of Minnesota. Although this area has been largely cut over and the second growth of timber has been burned over by severe and repeated fires, large portions of it are now covered with young trees and brush.

A few farms have been cleared out of this brushy stump land, but many of these so-called farms furnish only a place for a family to live and a portion of their subsistence. Too frequently a varying portion of the family income has been derived from labor in nearby towns, from relief, or from WPA projects.

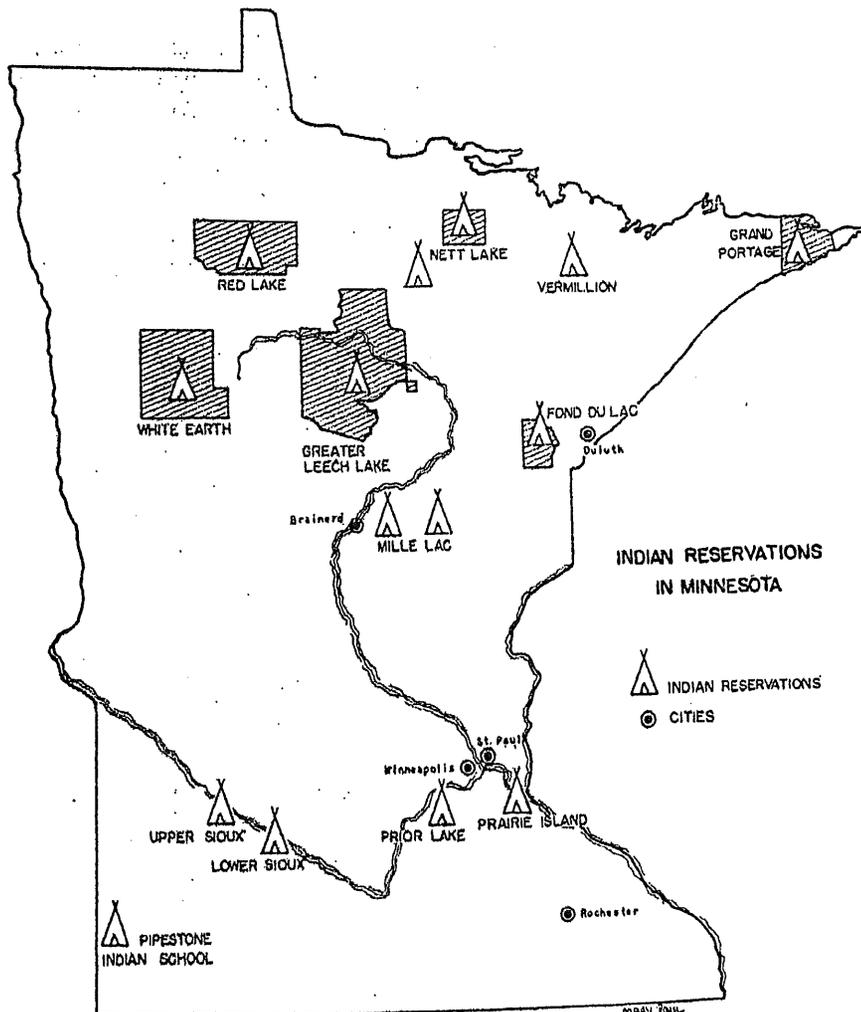
A second means of securing a livelihood is derived from employment in the wood product and paper mills, many of which were established in the area while timber was still plentiful. For the most part, however, the local forest products are now confined to pulpwood, firewood, fence posts and poles.

While potatoes and rutabagas are the leading cash crop for farmers in the area, few Indians derive any income from this source. Most farmers sell a little dairy produce, though the pastures are poor and grazing is very limited on the reservation. A few cultivated berries are produced in the area.

Though many tourists pass through this section of Minnesota, the area cannot be considered a principal resort area of the state.

GRAND PORTAGE reservation is located on the north shore of Lake Superior. It lies wholly within Cook County and is approximately 150 miles from Duluth.

The area included in the Grand Portage reservation is one of the most remote in the United States. There are no railroads



in the area; the only means of transportation is provided by the highway from Duluth to the Canadian border.

As on the Fond du Lac reservation, the area is cut over and repeated forest fires have stripped large areas of valuable timber. There are no large-scale logging operations at the present time, although cordwood, pulpwood, posts, poles, and other timber are produced by small operators.

Commercial fishing is carried on all along the north shore of Lake Superior. Most of the local fisherman operate as individuals, small groups, or family businesses selling their catch to fish companies.

The tourist trade and resort business, which has developed considerably in the last ten years, offers some employment.

THE BOIS FORT OR NETT LAKE reservation is located in Koochiching and St. Louis Counties approximately thirty-five miles south of International Falls. The reservation lies in a sparsely-populated timbered region approximately half way between the Mesabe Iron Range and International Falls.

Though the virgin timber is largely gone and what remains is rapidly being cut, the pulpwood industry still secures large stocks of timber from the area.

Since the region lies outside the general tourist area, about the only tourists attracted here are duck and big game hunters.

The area is poorly adapted to agriculture; there is little good agricultural land on the reservation.

THE VERMILLION RESERVATION, usually considered with the Bois Fort or Nett Lake Reservation, lies wholly within St. Louis County. It is approximately ninety-two miles north of Duluth and about six miles from Tower, Minnesota. This reservation was set aside by the federal government for the use of the Bois Fort Indians.

THE MILLE LACS RESERVATION is located in Mille Lacs, Aitkin, and Pine Counties. The land in Mille Lacs County lies near the west shore of the lake and near the town

of Isle not far from the southwest extremity of Lake Mille Lacs. The land in Aitkin County consists of the southwest quarter of Section 31, Township 43 North, Range 24 West. The land in Pine County is approximately forty miles south and slightly west of Duluth. It is directly across the St. Croix River from Danbury, Wisconsin.

The country surrounding the Mille Lacs reservation lies in that section of Minnesota which borders on a general farming area to the south and the cut-over area of northeastern Minnesota. The land on the reservation does not lend itself particularly to farming.

Timber work on the reservation and in the nearby area consists largely of cutting firewood and other small wood.

The area is a popular resort area and attracts many tourists. The Indian population derives a small income from this tourist trade through the sale of handicraft products, such as birch bark and bead work.

The Danbury area in Pine County is largely cut over. The soil is sandy, rocky, and not adapted to agriculture.

THE LEECH LAKE RESERVATION lies in Beltrami, Cass and Itasca Counties. This reservation includes the Indian communities of Cass Lake, Leech Lake, Onigum, Winnibigoshish, and White Oak.

The Leech Lake reservation and the Chippewa National Forest lie within almost identical boundaries. Most of the land not owned by the Indians within the area belongs to the National Forest. Though the area is largely cut over, such virgin timber as remains is under the control of the Forestry Department. Some logging is done by small operators; pulpwood, poles, mine timbers, and firewood are also cut. Practically every farmer in the area receives some portion of his gross income from timber work.

Agriculture is a minor industry. The soil in certain parts of the reservation is not very good. Many farms are no longer used for agricultural purposes, but still serve as homes for the owners or squatters.

The tourist trade is an important industry in the section. The maintenance and operation of tourist camps, resorts, and so forth is a principal occupation in the area.

THE WHITE EARTH RESERVATION is located in Mahnomen, Becker, and Clearwater Counties and lies north of the city of Detroit Lakes. It lies east of the Red River Valley.

The western half of the reservation is devoted to dairy and general farming; the eastern half lies within the cut-over area, where the soil is of low fertility and not particularly suited to general agriculture.

Many tourists visit this section of the state, particularly around Detroit Lakes. However, few tourists spend much time within the limits of the reservation. The timber industry in this section is limited largely to the cutting of posts and firewood. The wood is used locally or sold in Moorhead or Fargo.⁶⁵

THE RED LAKE RESERVATION, administered through the Red Lake Indian Agency, located in Beltrami and Clearwater Counties, is unlike the other seven reservations in Minnesota since it is a closed reservation; that is, the land has not yet been allotted. The land surface of the reservation comprises 573,238 acres, of which 100,000 lie within the Red Lake Indian Forest. Of the remaining acreage lying outside the forest area, about 72,000 acres has been classed as bog land so level and swampy that it cannot be used without drainage. Some 30,000 acres of the remaining land can be used for agricultural purposes.

This reservation lies in the sparsely populated timbered area approximately thirty-five miles from Bemidji and sixty miles from Baudette. Timber is still one of the major industries of the reservation, and a saw mill and a logging camp operate there. At the present time, cordwood, posts, poles, and other timber are produced and sold by individuals.

Commercial fishing is carried on at Red Lake, and the catch is shipped to Chicago. A few Indians each season in-

⁶⁵Asbury, F. A., *An Economic Survey of the Consolidated Chippewa Jurisdiction in Minnesota*, 1-13.

crease their income by working at the state-operated hatchery and by cutting ice.⁶⁶

THE SIOUX INDIANS in the southern part of the state today are located in five distinct communities administered by the Pipestone Indian School Agency located at Pipestone, Minnesota. These communities include the Lower Sioux Indians at Morton, the Prairie Island Indians, the Prior Lake Indians at Shakopee, the Upper Sioux Indians at Granite Falls, and those who reside at the Pipestone reservation. The Wabasha Sioux Reservation in Wabasha County is also under the jurisdiction of the Pipestone Agency; however, since no Indians reside on this land, no further consideration will be given this reservation in this report.

THE LOWER SIOUX INDIAN COMMUNITY, comprising 1,734 acres, is located in Redwood County. It is two miles southwest of Morton on the south bank of the Minnesota River. Transportation to the community is good; there are both highway and railroad facilities. The land is sandy, gravelly, and underlaid with a heavy clay stratum. It is fairly fertile and produces good crops of corn, rye, and small grain in years of sufficient rainfall.

While some of the Indians are engaged in farming, the majority derive their income from day labor, the sale of handicraft, and leases. That these opportunities are somewhat limited is evident, since the land is very limited, since few engage in farming, and since little other employment is available in the community.⁶⁷ Probably a higher percentage of Indians are self-supporting through agriculture in this community than in any other in the state.

THE PRAIRIE ISLAND INDIAN COMMUNITY, which includes some 534 acres, is located on the eastern boundary of the state in Goodhue County adjacent to the west bank of the Mississippi River, fourteen miles north of Red Wing. The community is not easily accessible because of poor roads and bridges over which one travels at his own risk.

⁶⁶Annual Report, Red Lake Indian Agency, 1939, 10.

⁶⁷McKinsey, *Op. Cit.*, 4, 14-15, 21.

While the majority of these Indians raise small gardens to supplement their income, their other means of support is derived from the manufacture of Indian handicraft, from day labor, and from trapping.⁶⁸ During the past four years several of these Indians left the reservation to accept employment in defense work; they are now returning to the Island, where the employment opportunities are definitely limited.

THE PRIOR LAKE INDIAN COMMUNITY consists of 258 acres approximately twelve miles southeast of Shakopee.⁶⁹ Not only is the Indian land in this community very limited, but it is divided into four tracts. The population is small, numbering but twenty-one persons in the 1940 census. There are very few houses on the reservation; most of the people reside in Shakopee.

THE UPPER SIOUX INDIAN COMMUNITY located two miles south of Granite Falls in Yellow Medicine County consists of 746 acres⁷⁰ of good farm land. The community is easily accessible through a system of good roads (built by the Indian Service in the community) which connect with both county and state highways. The principal sources of income for this group are farming, the sale of handicraft, and day labor. Like other groups of Chippewa and Sioux Indians, some of the Upper Sioux left the reservation to enter military service and defense work. They are, however, now returning to the community, where the employment opportunities will be seasonal and limited but where they can engage in farming.

THE INDIAN COMMUNITY AT PIPESTONE, located just one mile out of that city, consists of 532 acres administered in connection with the Indian school, which is a boarding school.⁷¹ The economic life of the Indians residing in this community is centered around the agency, which provides some employment. Other sources of income are provided through the sale of handicraft, particularly bead work and articles made from pipestone to be found in the quarry there, through day labor, and through very limited employment in the city.

⁶⁸Shirley, *Op. Cit.*, 13-15.

⁶⁹Statistical Supplement, to the Annual Report of the Commissioner of Indian Affairs for the Fiscal Year Ended June 30, 1945, 23.

⁷⁰*Ibid.*, 23.

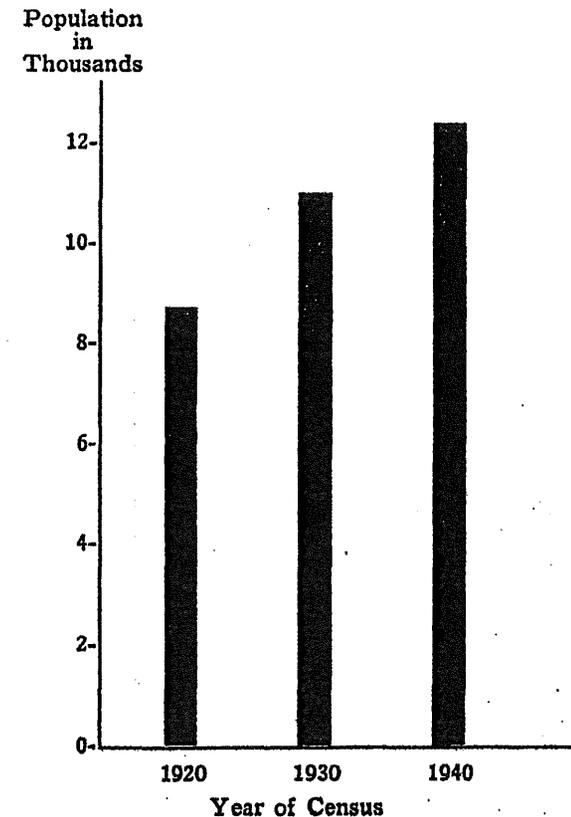
⁷¹*Ibid.*, 23

II. POPULATION STATISTICS

That the Indian is not a vanishing race in Minnesota is clearly evident from a study of the United States census for the past two decades. The Indian population of the state, including both Chippewa and Sioux, in 1920, was 8,761 persons⁷²; that of 1930 was 11,077 persons; and that of 1940 was 12,528 persons.⁷³

Minnesota Indian Population in 1920, 1930 and 1940

Data from the Bureau of the Census



⁷²Fourteenth Census of the United States, 1920, Population, III, Table I, 504.

⁷³Sixteenth Census of the United States, 1940, *Op. Cit.*, 79.

It is important to note that during the decade 1920 to 1930, there was an increase of 26.4 per cent over the population at the beginning of the period. During the decade 1930 to 1940, there was an increase of 13.1 per cent over the population at the beginning of this period. During the twenty-year period, there was a total of 43 per cent increase over the population figure for 1920. Thus, while it is evident that the Indian population of the state is steadily increasing, the rate of increase in the last decade is but half the rate for the earlier decade; in other words, it can be concluded that the rate of increase of the population is decreasing.

Chippewa Population

The Minnesota Chippewas constitute over 90 per cent of the Indian population in the state. These people, residing for the most part in northern Minnesota both on and off the reservations, are concentrated in Indian communities in Aitkin, Becker, Beltrami, Carlton, Cass, Clearwater, Cook, Itasca, Koochiching, Mahnomen, Mille Lacs, Pine, and St. Louis Counties. The Indian population in these counties as reported in the United States census for 1920, 1930, and 1940, follows:

Minnesota Chippewa Indian Population by Counties
in 1920, 1930 and 1940¹⁴

County	Indian Population in			Per Cent Increase	
	1920	1930	1940	1920-30	1930-40
Total	8,240	9,721	11,247	18.0	15.7
Aitkin	84	103	112	22.6	8.7
Becker	1,694	1,880	2,138	11.0	13.7
Beltrami	1,580	1,961	2,521	24.1	28.6
Carlton	430	486	532	13.0	9.5
Cass	1,022	1,304	1,757	27.6	34.7
Clearwater	357	461	399	29.1	-13.5
Cook	186	191	314	2.7	64.4
Itasca	448	490	666	9.4	35.9
Koochiching	99	154	175	55.6	13.6
Mahnomen	1,405	1,612	1,414	14.7	-12.3
Mille Lacs	278	298	361	7.2	21.2
Pine	198	186	250	-6.1	34.4
St. Louis	459	595	608	29.6	2.2

The most striking feature to be noted in a study of these census reports is the continued increase in the total Chippewa population. This rise is reflected in eleven counties, even though a decrease is shown in the populations of Clearwater and Mahnomen Counties. These decreases may be explained in terms of the migration of certain families and individual persons during the period of the depression when the availability of work on relief projects made for some movement to sites nearer these projects and to the Agency offices. In examining the continued total increase in the Chippewa population in the counties mentioned, it may be noted that there has been a total increase of 36.45 per cent in the group for the period 1920 to 1940. The rise in the population from 1920 to 1930 was 17.97 per cent over the 1920 figure, while the increase from 1930 to 1940 was 15.7 per cent over the 1930 figure. This may be considered as a slight fall in the rate of increase in the latter decade.

Current population figures for Minneapolis, St. Paul, and Duluth are not available. The census report of 1940 can no longer be considered accurate because of the movement of several thousand Indian persons into the cities during the war period to accept defense work. At the present time, estimates of the population range from 2,800 persons to 6,000 persons. Because of the migration of many families back to the reservations within the past year, it is probable that the lower figure of 2,800 is more nearly correct. The Indian population of the city of Duluth changes often because of the movement of people from the nearby Fond du Lac reservation into that city.

Sioux Population

A study of the Sioux population, as it is concentrated in the Indian communities within the jurisdiction of the Pipestone Indian Agency, indicates that this group is numerically much smaller than the Chippewas. However, the rate of increase of this population is much greater than is that of the Chippewa. In Goodhue, Pipestone, Redwood, and Yellow Medicine Counties, where the Indian communities at Prairie Island, Pipestone, Morton, and Granite Falls are located, the population in

¹⁴Fourteenth Census of the United States, 1920 Op. Cit., III, Table 7, 507; Sixteenth Census of the United States, 1940, Characteristics of the Population, 2nd Series, 79.

1920 numbered 271 persons and in 1940 some 548 persons—an increase of 102.2 per cent. A further breakdown of the two decades from 1920 to 1930 and from 1930 to 1940 indicates that the rate of increase during the earlier decade was 36.8 per cent, whereas that of the latter was 47.6 per cent. It is important to notice that the Sioux population is not only growing but increasing at an increasing rate.

Because the seasonal migration of many Indian families raises a question about the validity of statistics already discussed, further consideration should be given to the characteristics of the population. This can best be done through an analysis of the populations residing permanently on the reservations or of those persons whose movement is limited to short absences from their homes during the "ricing" season, during the berrying season, and during that period each year when work is available in the woods or when the tourist trade with its potential market makes for some movement to more accessible locations.

A Young Population

Such a further study of the population points up once more the two principal characteristics of the group, namely its continually increasing numbers and its youthfulness. Both of these are of grave importance in a consideration of any planning for the group.

Though the official population figures of the Indian office differ from those of the United States census, a study of its statistics reflects the same pattern; namely, that of a continually increasing population. The annual reports of vital statistics of Indians living on the reservation at the consolidated Chippewa jurisdiction indicate that the population there increased from 9,562 in 1939 to 10,607 in 1945.⁷⁵ The population on the reservation has, therefore, increased 10.95 per cent during the six-year period.

Since the period from 1939 to 1945 is short and since no evaluation can be made of the effect of the war upon the

⁷⁵Statement of Superintendent of Consolidated Chippewa Indian Agency based on unpublished agency report on Vital Statistics for 1945.

increase in population, no conclusions can be made with respect to the present rates of increase on the reservations. It can only be said that the rate of increase from 1939 to 1942 was greater than the rate of increase from 1942 to 1945. Such a trend, contrary to that of the white population during the war years, does not alter the prevailing pattern of a continually increasing population.

Another source of information available in considering the population characteristics of the group is found in the case records of the Indian people who were known to the county welfare boards from 1933 to the present. Since eligibility to receive assistance is based in part upon settlement within the state and in the county which provides that service, the receiving of relief on a resident basis reflects the stability of the group so far as their location in counties is concerned. Although dependency is discussed in another part of this report, it may be mentioned here that over 88 per cent of the Indian population in northern Minnesota were known to the county welfare boards and were receiving some kind of public assistance during the year 1939.⁷⁶ The age range of this group as recorded on applications for assistance is available. The age range of Chippewa Indians known to the county welfare boards and residing in those counties in northern Minnesota included in the so-called Indian country follows:

Age Distribution of Chippewa Indians Known to the County Welfare Boards in July, 1939

Age of Chippewa Indians in Years	Chippewa Indians	
	Number	Proportion
Total	10,445	100.0
Under 10 years.....	2,941	28.1
10-18	2,449	23.5
18-24	1,513	14.6
24-60	2,189	20.9
60 years and older.....	1,353	12.9

Some 66.2 per cent of the Indian population receiving public assistance were then less than 24 years of age, the age limit established for the various federal youth programs. Again

⁷⁶Minnesota Division of Social Welfare, Report on Indian Welfare, 1939-1940, 24.

the fact that some 2,941 children or 28.1 per cent of the 10,445 Chippewas known to the welfare boards were less than 10 years of age points up the two characteristics of the population; namely, its natural increase and its youthfulness. Some 50.8 per cent of these children were less than six years of age or were born after 1933, when the federal emergency aid programs were first administered in these counties.

Chapter VI

REMNANTS OF TREATY RIGHTS

On November 18, 1946, the Minneapolis Star-Journal reported in a brief news article that "the Minnesota Chippewa Indians 'have laid aside their pipe of peace and decided to seek United Nations aid in the restoration of their sovereign rights' to hunt, fish, and trap as of old."⁷⁷ On the following day, the Minneapolis Tribune reported that "The Chippewas have indicated they will base their appeal for recognition as a sovereign minor nation on that they have received recognition in the past by treaties between the United States and their tribe and also on the grounds of inherent rights held before the coming of the white man."⁷⁸

The Minneapolis Star-Journal of December 2, 1946 reported that "Minnesota's Chippewa Indians, incensed over what they term unfair legislation to settle their claims, may seek United Nations aid as an oppressed nation."⁷⁹ The present chief of the Mississippi Band of the Chippewas, the article continues, feels that the \$50,000,000 evaluation placed upon Chippewa land and property assets by the treaty of 1889 was insufficient and that the Indian Claims Commission established by Congress last August 3 has been inoperative.

Scope of Treaties

Since subsequent news releases have discussed the planning and possibility of such an appeal, it is perhaps advisable

⁷⁷Minneapolis Star-Journal, November 18, 1946, 18.

⁷⁸Minneapolis Tribune, November 19, 1946, 9.

⁷⁹Minneapolis Star-Journal, December 2, 1946, 8.

to consider some aspects of the Indian treaties. The scope of the treaties entered into between the United States government and the Chippewas was broad. The treaties recognized the Chippewas as a dependent nation, provided protection to their peoples, and confirmed the congressional authority to legislate for them. Other provisions regulated trade with the Indians, established trading posts, assumed obligations of the Indians, provided for financial payments and services to the Indians, provided for the administration of justice on reserved land and guaranteed certain rights of hunting, fishing, ricing, and making sugar there. The Indians, on their part, ceded vast tracts of land and granted the right of passage through Indian lands to individuals and railroads, the right to search for and carry away minerals, and the right to allot land which in some cases was to be exempt from taxation.⁸⁰

These treaties or reciprocal agreements were entered into by the federal government and various Indian tribes during the so-called treaty-making period. Today, these treaties constitute one principal source of present day Indian law. The use of the treaty in dealing with Indians was discontinued by the Appropriation Act of 1871, which declared . . . "That hereafter no Indian nation or tribe within the territory of the United States shall be acknowledged or recognized as an independent nation, tribe, or power with whom the United States may contract by treaty. . . ." That this change in treating with the Indians did not effect the earlier obligations was specifically provided in the Act: ". . . nothing herein contained shall be construed to invalidate or impair the obligation of any treaty heretofore lawfully made and ratified. . . ."⁸¹

Validity of Treaties

The validity of some of these treaties had been questioned prior to the passage of the Appropriation Act of 1871. The grounds for this questioning was the fact that Indian tribes were not independent nations. That these treaties were valid had been clearly established in several court decisions. In 1852, for example, the Circuit Court for the Michigan district

⁸⁰Cohen, *Op. Cir.*, 38-46.

⁸¹U. S. Statutes at Large, XVI, 566.

had ruled "... It is contended that a treaty with Indian tribes has not the same dignity or effect, as a treaty with a foreign or independent nation. This distinction is not authorized by the constitution. Since the commencement of the government, treaties have been made with Indians and the treaty-making power has been exercised in making them. They are treaties, within the meaning of the constitution, and, as such, are the supreme law of the land."⁸²

That Congress has upon occasion through legislation repealed, modified, or disregarded some Indian treaties has made for further misunderstanding. The fact that Congress has such authority is established both in foreign affairs and in Indian affairs.⁸³ For instance, in the case of Lone Wolf vs. Hitchcock, the Supreme Court ruled: "... Until the year 1871 the policy was pursued of dealing with the Indian tribes by means of treaties, and, of course, a moral obligation rested upon Congress to act in good faith in performing the stipulations entered into on its behalf. But as with treaties made with foreign powers, "Chinese Exclusion Act Case" 130 U. S. 581-600, the legislative power might pass laws in conflict with treaties made with the Indians."⁸⁴

Court of Claims

In those instances when Congress through legislation has modified or even set aside a treaty obligation, redress has been available to the Indians. Many claims have been submitted to the United States Court of Claims; many of these claims were settled. Others remained unheard and hence not settled because of the difficulties encountered by tribes in having their claims presented. These difficulties arose because the United States cannot be sued without its consent; hence, if a tribe were to present a claim or sue the United States, specific authority had to be given to the Court by terms of an act of Congress. The terms of such legislation were usually limited and granted jurisdiction to the Court of Claims to hear and

⁸²Cohen, *Op. Cit.*, 34 Quoted from *Turner V. American Baptist Missionary Union*, 24 Fed. Cas. No. 14251 (C.C. Mich. 1852).

⁸³*ibid.*, 34.

⁸⁴*ibid.*, 34-35. Quoted from 187 U. S. 553, 565-566 (1903).

determine specific claims of specific tribes. In some instances, the Court was given authority to make a final judgment and, in others, to report its findings to Congress.

Other difficulties arose because of the problem of securing evidence which would be acceptable in Court. With the passage of time, many of the older Indians who were more familiar with circumstances leading to some of the treaties died. Other claims based upon moral obligations, even though they were or seemed equitable, were not acceptable from a legal point of view and hence were never adjudicated.

Probably every recognized tribe or group of Indians in the United States today has at some time or another submitted a claim against the United States under provisions of former treaties or agreements. The Minnesota Chippewas have submitted several claims, some of which remain unsettled.

The Indian Claims Commission

These claims can now be submitted to an Indian Claims Commission which was created by the Indian Claims Commission Act of August 13, 1946. This law authorizes the Commission to hear and determine Indian claims legal and equitable, or moral, for a period of five years after the date of the approval of the Act or up to August 13, 1951. Among the claims that may be heard involving Minnesota Chippewas is that of the Pillager Band of Chippewas and that of the Mississippi Band of the Chippewas. The first of these claims involves the territory in the Long Prairie country comprising 700,000 acres of land which the Pillagers say they loaned to the United States, but which the United States has contended was purchased.⁸⁵ A second involves claims out of the perpetual fishing and hunting rights of the Indians on lands reserved to them. The Minnesota Chippewas maintain that their rights are being violated by game wardens in the various counties.⁸⁶

To what extent the final disposition of these claims will affect the day to day living of the Indian population is unknown. That it should make for a better relationship with the

⁸⁵*The Minnesota Chippewa Bulletin*, 96, October 24, 1946, 11.

⁸⁶*Minneapolis Star-Journal*, November 18, 1946, 18.

various governmental agencies seems evident, for it will remove the cause of some of the feeling engendered over the years by treaties which were not always understood by the Indians at the time they were negotiated and which have operated to the disadvantage of the population.

Chapter VII

MODERN CIVIL RIGHTS

I. SOURCE OF CITIZENSHIP

By Act of Congress on June 2, 1924, all Indians born within the territorial limits of the United States became citizens. This Act specifically provided:

"That all non-citizen Indians born within the territorial limits of the United States be, and they are hereby, declared to be citizens of the United States: Provided, that the granting of such citizenship shall not in any manner impair or otherwise affect the right of any Indian to tribal or other property."⁸⁷

The passage of this Act clarified the status of those Indians in Minnesota who had not previously secured citizenship through marriage to white men, through military service, through receipt of allotments, or through special treaties or statutes.

Because there has been considerable misunderstanding about the citizenship status of Indians before and after the Citizenship Act of 1924, it is advisable to consider briefly the various ways in which an Indian might have obtained citizenship rights prior to 1924. Some Minnesota Indians had become citizens through each of these processes. While some early treaties between the United States and various Indian tribes provided for the granting of citizenship, others made the extension of citizenship dependent upon the acceptance of an allotment of land in severalty. The latter arrangement was made with the Sioux, some of whom still reside within the State of Minnesota.

⁸⁷United States Statutes at Large, LXIII, 253.

The Individual Naturalization

Following the ratification of the Fourteenth Amendment, which did not include Indians in its provisions, several Congressional acts were passed making possible the naturalization of members of various tribes. An example of this kind of legislation is the Act of July 15, 1870, which pertained to Minnesota Indians. This Act provided that a Winnebago Indian in the State of Minnesota could apply to the Federal District Court for citizenship. Before such citizenship could be granted to the individual, the Indian concerned was required to show to the satisfaction of the court that he was sufficiently intelligent and prudent to control his own affairs and interests, that he had adopted the habits of civilized life, and that for the preceding five years he had supported himself and his family.⁸⁸ Though the exact number of Winnebagos who became citizens in accordance with the provisions of this Act is unknown, most of the Winnebagos still residing in the state were citizens prior to 1924.

Through Allotment

Undoubtedly the Act through which the majority of Minnesota Indians acquired citizenship before 1924 was the General Allotment Act or the Dawes Act of 1887. This law conferred citizenship upon two classes of Indians, namely:

An Indian to whom allotments were made in accordance with this Act, or any law or treaty and

An Indian born within the territorial limits of the United States who had voluntarily taken up residence separate and apart from any tribe of Indians therein and adopted the habits of civilized life.⁸⁹

By terms of the Burke Act adopted May 8, 1906, which amended the General Allotment Act, the Indian became a citizen after the patent in fee simple was granted instead of upon the completion of his allotment and the issuance of a trust patent.⁹⁰

⁸⁸Cohen, *Op. Cit.*, 153-154.

⁸⁹U. S. Statutes at Large, XXIV, 390

⁹⁰Cohen, *Op. Cit.*, 154

Through Intermarriage and Through Military Service

Although relatively few Indians became citizens of the United States through marriage to white men or through military service, it should be noted that by the Act of August 9, 1888, Indian women marrying citizens obtained citizenship⁹¹ and that under the provisions of the Act of November 6, 1919, any honorably discharged Indian who served in World War I could become a citizen.⁹² In 1940, still another group of Indians, residing within the State of Minnesota and previously excluded from citizenship, became eligible for citizenship through the provisions of the Nationality Act of that year. This Act provided that "The right to become a naturalized citizen under the provisions of this Act shall extend only to white persons, persons of African nativity or descent, and descendants of races indigenous to the Western Hemisphere."⁹³ Though the number of Minnesota Indians who fell within the scope of this Act was small, the Act did enable Indians born within the Dominion of Canada and residing in Minnesota to become citizens.

II. MINNESOTA CITIZENSHIP

The Indians residing in Minnesota are citizens of the state. As such they are entitled to vote in this state, provided of course that they have complied with the requirements of the state law including age and residence. They are eligible to seek public office. They not only are eligible to seek public employment, but are granted preferences in obtaining such employment in certain positions. The granting of preferences to Indians seeking public employment in work with Indians is not new; however, it was only recently that these preferences were extended to the better positions and to those paying the higher salaries. Early treaties and statutory provisions as early as 1834 gave Indians preference provided that they could perform the duties assigned them.⁹⁴ These positions included

⁹¹U. S. Statutes at Large, XXV, 392, Cohen, *Op. Cit.*, 154.

⁹²U. S. Statutes at Large, XLI, 350, Cohen, *Op. Cit.*, 154.

⁹³*Ibid.*, 154. Footnote 27 quoted from Nationality Act of 1940 (Public No. 853, 76th Congress)

⁹⁴*Ibid.*, 160.

clerical, farming, laboring, and mechanical ones; for the most part they paid low salaries or wages and involved little responsibility.

III. EMPLOYMENT PREFERENCES

With the passage of the Wheeler-Howard Act in 1934, Indians were assured preferences in appointment to the Federal Indian Service. Since 1939, qualified Indians of one quarter or more Indian blood can be appointed to any position in the Indian Service without examination.

IV. LIQUOR PROHIBITIONS

The Indian's position is legally different from that of other citizens and residents of the nation and state in that he is prohibited from purchasing and using any intoxicating liquors. The reason for these present-day prohibitions is to be found in early treaty provisions, the Indian's experience with liquor when it was introduced into the Indian country, and the feeling of legislative bodies that these restrictions still are beneficial to and necessary for the individual and the family. What effect this prohibition has upon the individual is unknown. Its effect upon employment opportunities is restrictive, for while it is legally possible for an Indian to be employed by any firm engaged in the manufacture, distribution, or sale of intoxicating liquors, few businesses either manufacturing or serving intoxicants will employ them. Many Indian persons feel this prohibition is unfair and denies to them a civil right. The Minnesota Legislature of 1947 removed the state prohibitions on the sale or use of liquor by Indians.

V. RIGHT TO WELFARE SERVICES

As citizens of the United States and of Minnesota, Indians residing in the state are eligible to receive general poor relief and the social security aids on the same basis as other residents of the state. The actual granting of assistance to Indians presents administrative problems which to some Indians appear to be discriminatory practices. For this reason, it seems

advisable to consider in some detail the present welfare program at it affects Minnesota Indians.

The problem of destitution among the Chippewa Indians of northern Minnesota has been a cause of concern for a considerable period of time. Though Indians as well as the general population have been aided during the past several years through federal, state, and county welfare programs, the conditions contributing to the high rate of dependency among the Indians cannot be ascribed wholly to the depression and the drought. The general condition of widespread unemployment and agricultural depression has tended to intensify the needs of the Indian population, but several factors must be considered in studying the present economic situation of the Indians.

In the first place, it should be noted that there is a close correlation between their economic and their legal status. In the second place, their cultural background and development must be contrasted with the growth and development of the country since the white population took possession of it.

Eligibility for Aid

Before further considering the problem of destitution and dependency among the Chippewas and before considering either the extent of this dependency or the financial commitments necessary to provide adequately for the population concerned, it seems advisable to inquire into the problem of placing financial responsibility for the programs involved in caring for needy Indians.

The laws of Minnesota providing for the care of dependent persons make need the basis of granting assistance and place the responsibility for actually administering these programs on the respective township and county welfare boards.

Race or residence on or near an Indian reservation is not a bar to eligibility. Therefore, Indians are as eligible as whites for the benefits of the various federal and state relief and welfare programs administered through the county welfare boards. The actual administration of the various programs for the

benefit of both Indians and whites, however, presents definite problems. A study of the programs involved clearly indicates that some programs are not adapted to meet the needs of the Indians; to others the Indian apparently could not adapt himself; and in still others it appeared that Indians are sometimes ineligible for benefits because the eligibility requirements do not take into consideration circumstances peculiar to the Indian. The absence of a definite understanding as to what benefits are available to the Indians through the Indian Office and the misunderstanding that exists when this information is not available to the counties have led to further confusion.

Consequently, it was found that all three levels of government, federal, state, and local are assuming some responsibility for Indian welfare.

Federal responsibility has existed in Minnesota since the conquest of the Indians and subsequent treaties. State responsibility was assumed when federal assistance proved inadequate and when the local communities were unwilling or financially unable to meet the problem. County and township responsibility was assumed when legal or court interpretation so required.

County Responsibility

Of the three levels of government, the county is probably the least able to assume the responsibility, for the Indian population is concentrated in those areas in Minnesota which are least able to support a general welfare program and in which the problem of tax levies and methods of financing relief costs has been most troublesome. The focusing of local attention on ways and means of raising adequate funds for welfare purposes has tended to accentuate the feeling that local communities are not and cannot be responsible for Indians. The fact that the Indians, either because of their inability to pay taxes or because of their legal status excluding them from certain forms of local taxation, do not contribute through taxation to the communities concerned, has contributed towards this feeling. While this is true it should be remembered that real

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estate taxes constitute only one part of the taxes collected in Minnesota and that Indians like other citizens pay amusement, gasoline, and withholding taxes.

State Activity

The state's activity in assuming responsibility for Indian welfare has been based upon the general philosophy and policy of assisting all needy counties to meet their general relief programs. Though the state has made no specific allocation for Indian relief, the fact that eighty-one per cent of the entire cost of general relief to Indians was borne by the state in 1939-1940 clearly indicates the degree to which the state has assisted counties with a concentrated Indian population. In the Old Age Assistance programs, the state has, through statutory provision since 1935, provided for reimbursement to counties for the counties' share of Old Age Assistance grants made to Indians. Similarly, since 1941, the state has provided for reimbursement to counties having a concentrated Indian population for the counties' share of Aid to Dependent Children grants. Though the amount appropriated to cover the counties' share for both OAA and ADC grants has not always been adequate, the state's recognition of its responsibility to its Indian citizens cannot be questioned. During the depression years, the state further provided funds to many local political subdivisions for sponsoring WPA projects in Indian areas. Then, too, many Indians received WPA employment through state-sponsored projects.

Federal Agencies

The federal government's responsibility in providing for Indians is obvious. The fact that many Indians are wards of the federal government, and that it therefore acts as guardian for them, is accepted. This guardianship, of course, involves the conservation of Indian property, protection of their persons, and care for their health, education, and general welfare.

The federal government has granted considerable material assistance to Indians through the three Indian Agencies located in Minnesota; giving rations, medical relief, clothing to school

children and grocery orders to families. At other times, the federal government has granted Indians assistance through administrative regulations such as that released in 1933 by the Federal Emergency Relief Administration. In a letter released in 1933 to all states by FERA, all state administrators were authorized to provide relief from federal funds to ward as well as non-ward Indians. Another example of this type of assistance to Indians by the federal government is found in its rulings during CWA, WPA, NYA, and PWA⁹⁵ to the effect that "no person shall be discriminated against because of race or creed." Other federal programs included the Farm Security Administration, Surplus Commodities, and Civilian Conservation Corps.

Besides providing aid to Indians under such general federal programs, the federal government has made available considerable assistance by general work programs under the jurisdiction of the Indian office. The CCCID is probably the largest program of this specialized kind which operated in Minnesota.

In concluding this discussion of responsibility, it should be noted that the confusion in placing responsibility and the continual shifting of authority and responsibility have made each group reluctant to assume more than its share of responsibility. Indeed this shifting of responsibility has led to a negative policy or to one presupposing that if one agency won't assist the Indians, another will.

Another area in the social welfare program in which the problem of the responsibility of the federal and state government is confusing is the commitment and institutionalization of insane, feebleminded and epileptic persons and of dependent or neglected children. This problem arises because of the status of some Indians as wards and because of their residence on Indian reservations under the jurisdiction of the United States government. In such cases, the facilities of the State of Minnesota are not available to these Indians; instead provision must be made for such persons through the Indian Service. This is

⁹⁵The abbreviated names of the various welfare programs are used throughout this paper. The programs referred to include Civil Works Administration, Works Progress Administration, National Youth Administration, and Public Works Administration. The Indian Division of the Civilian Conservation Corps is referred to as CCCID.

not only time consuming but extremely complicated, and makes for inadequacies in the total welfare program and for inconsistent handling of persons needing institutional care and child welfare services. The fact that the state and county have no jurisdiction in these areas, however, precludes the possibility of their providing services, normally available to Minnesota citizens, to these needy Indians and Indian children.

Chapter VIII

INDIAN CULTURE VS. WHITE CIVILIZATION

In the one hundred and forty years that have passed since the Louisiana Purchase, the coming of the white trader, pioneer, and settler has brought many changes to the Indian lands and people of Minnesota. The passing of the buffalo, the exhausting of the forests, and the closing of the frontier all bespeak the changes wrought by the coming of the white man and by a different utilization of the resources in the area. With each advance of the settler and his concomitant culture, the process of "civilizing the Chippewa" became more confusing and confused. The introduction to the Indian of a new way of life differing in every major respect from that of his accepted and hereditary one inevitably made for some confusion as to cultural values.

The recorded history of the white man's coming to Minnesota and his development of its resources is a chronicle of his continued encroachment upon Indian lands, upon the Indian's way of life, and upon the very means by which the Indian existed. This phase of history has ended, and today the Indian finds himself segregated in Indian communities or on reservations where the opportunities for economic security are most limited and where an unfriendly and unsatisfactory environment offers little if any satisfaction to the individual, the family, or the group. There are, in the Indian communities in Minnesota today, many evidences of the Indian's adaptation of the white man's culture, but the "road to civilization" has

not been an easy one. It has produced confusion, conflict, and some assimilation, but with the last have come individual disorganization and social disorganization.

The Indian's life in Minnesota today is not an easy one; it is characterized by economic insecurity, by indecision, and by passivity. In order to understand his position today, it seems advisable to consider briefly some of the areas in which the culture conflict has been most pronounced. At the time of the white man's entry into Minnesota, both the Chippewa and Sioux were free and independent peoples following a way of life which they had developed over many generations. With the coming of settlement, the Indian was no longer either free or independent but rather restricted and conquered. These restrictions ultimately made him part of an almost helpless minority, deprived him of his economic security, and introduced him to an economy of dependency. The prosperity which the Indian may have enjoyed in the early days of the fur traders and at the time of the sale of allotments was short lived if it was ever real. Money, which had been unknown in the Chippewa culture, meant little and was soon spent.

Monetary Concepts

With the further depletion of Indian resources, whether in furs, land, or timber, the funds derived from these sources were sharply curtailed or no longer available. At the same time, the Indian had not yet accepted the white man's concept of employment for wages or his evaluation of money.⁹⁶ The continued availability of funds quite meager when compared with those secured from sale of resources, from the payment of annuities, and from per capita payments tended to perpetuate this dependency at a lower level. An annuity is the periodic payment of either money or goods based upon treaty obligations. Per capita payments are payments to enrolled individuals of specific sums of money from the tribal funds on deposit in the United States Treasury. Among the Chippewa Indians, these tribal funds had been generally accumulated through the sale of land or timber rights. These payments were made only

⁹⁶MacGregor, Gordon, *Warriors Without Weapons*, 29, 40-51 *passim*.

after Congress had authorized a specific payment. With the abrogation of treaty obligations to the Sioux following the massacre of 1862 and the termination of the provisions for annuities in the Chippewa treaties, the amounts available to the Indians in Minnesota were greatly curtailed. With the gradual depletion of tribal funds of the Consolidated Chippewa group, the possibility of receiving even these payments became very remote until today it is doubtful that any further payments will be made.

The problem of destitution among the Minnesota Chippewa is not new; it has long been a source of concern to various state and federal agencies. The decade of the 1930's with its widespread unemployment and agricultural depression intensified the needs of the state's Indian population and accentuated their economic insecurity. As a result of the various emergency work relief programs such as WPA, NYA, CCC, and CCCID, the concept of employment for wages became more accepted, but the pattern of poverty and economic insecurity continued.⁹⁷

Mine and Thine

Two other customs, common to many Indian tribes, which were in conflict with the prevailing practice of the white man's culture and which have been influential in the process of acculturation were the Indian's concept of property and the practice of "give away." Property was not individualized. Property, whether in the form of land, homes, or produce, was not bought or sold. Land was plentiful, homes were easily built or replaced, and food was gathered in abundance. The few more personal belongings of an individual were not reserved or held within a family group, but might at the time of death be buried with the deceased or given away. Throughout the life span of an individual, merit did not accrue to the individual through the acquisition or accumulation of goods; rather, merit was determined through the distribution of wealth.⁹⁸ Though the ceremonials and occasions for distributing goods varied from tribe to tribe, these practices which were part of

⁹⁷Division of Social Welfare, Report on Indian Welfare, Op. Cit., 10-23. *passim*.
⁹⁸Mead, Margaret, *The Changing Culture of an Indian Tribe*, 39-45.

both the Chippewa and Sioux cultures are mentioned, for they do help explain the apparent lack of desire to save earnings or income.

To what extent any one of these hereditary customs of the Indians contributes to the present economic dependency of the population is not known. However, it can be said that when the economic processes of white civilization were superimposed upon the Indian, his traditional concept of cooperative enterprise, his unfamiliarity with a concept of working for wages or individual gain or of receiving money without effort through the disposal of resources, his concept of property and its uses and values, and his practice of "give away" made his acceptance of and adjustment to the prevailing economic system difficult if not immediately impossible.

The Family

Traditionally the role of the family in both Chippewa and Sioux societies was quite different from that of the family among these groups today. The fundamental unit in either society was the biological family. However, families generally lived in bands or groups; the families residing in a band or group were generally related. A single group usually lived alone during the winter, but in the spring joined other groups for the annual religious ceremonials, for hunting, or for other cooperative activities. The biological family retained its identity insofar as living, child rearing, and education were concerned, but lost this identity in the group which represented a communal way of life in food gathering, hunting, and social activities. There was a good deal of group responsibility which made for sharing of resources. The family relationships in both societies were close.⁹⁹

Marriage

Both the Chippewa and the Sioux had an acceptable social form of marriage in their culture pattern. Though both groups practiced polygamy, basic standards of chastity were main

⁹⁹Hilger, Op. Cit., 20-21; McGregor, Op. Cit., 52.

tained for the girls. Among the Sioux, a severe system of chaperonage was maintained and family sanction was secured before a marriage took place. Gifts were presented by the man to the girl's parents, but the ceremony itself, except in marriages of social importance, did not involve a religious sanction or service.¹⁰⁰ Among the Chippewa, parents exercised considerable influence in the selection of mates. Again a strict system of chaperonage was maintained. There was no specific marriage ceremony, and what is often referred to as an Indian custom marriage probably meant "nothing more than eating together and sharing the fur robes used as bedding."¹⁰¹ Though separations were permitted with either the husband or the wife returning to the home of his or her parents, infidelity on the part of the wife was not countenanced. The penalties for infidelity in both the Chippewa and the Sioux cultures were severe.¹⁰²

Role of Parents

In both the Chippewa and Sioux cultures, the role of the father and mother in relationship to their children was well-defined. The basic relationship was always one of real affection. The relationship of the father to his sons was particularly close, for the father was responsible for the training of the boys. This training prepared the boy for his economic and social role in society and included fighting, fishing, and hunting. Similarly, the relationship of the mother to daughters was close, her training being devoted particularly to the tasks generally assigned women. Abandonment, desertion, or neglect of children was rare; when it did occur, relatives assumed responsibility for the care of children.¹⁰³

Today, the pattern of individual, family and social disorganization is clearly discernible in the Indian group. The social controls of the earlier culture are no longer effective, and no other set of standards has been accepted to replace them. The traditional occupations of the group can no longer provide economic security. Other occupational opportunities

¹⁰⁰McGregor, *Op. Cit.*, 62-63.

¹⁰¹Hilger, *Op. Cit.*, 84.

¹⁰²McGregor, *Op. Cit.*, 119; Hilger, *Op. Cit.*, 82.

¹⁰³McGregor, *Op. Cit.*, 57-58; Hilger, *Op. Cit.*, 100-103.

on or near the reservations are most limited. Except for some full-time employment provided through governmental agencies, full-time regular employment is not available. Seasonal and part-time employment when available does not and cannot assure economic security.

Working Mothers

The family of today reflects this basic economic insecurity. The traditional role of the husband and father, as head of the household and its chief support, is jeopardized. His role in relationship to his children has been displaced, for not only have the hereditary occupations disappeared but new ones which might give him status have not replaced them. Furthermore, the father's role in the informal education of his sons is now being performed by the formal educational system of the white man's culture. The role of the mother has likewise changed. More and more she has assumed responsibility for the partial support of the family as well as for the maintenance of the home and care of the children. The employment of young women on NYA and of older women on WPA projects during the 1930's and early 1940's contributed to this changing role. More recently the employment of women in defense work and in other employment away from the reservations has made for greater independence on the part of women and for further disintegration of the family.

The traditional family controls of the children are no longer effective. Again new standards have not replaced them. The increasing number of broken homes, the increasing number of illegitimate births, and the increasing number of juvenile delinquents all reflect this family disorganization. The passivity with which the Indian has accepted this situation may be ascribed to a fear of the white man's authority, to the presence of an unsatisfactory environment still characterized by cultural, economic, and social deprivations, and to suspicion of the dominant group which, though meaning well, has not been too understanding of the Indian's position.

Chapter IX

THE INDIAN AND HIS DWELLING

As with any group of people residing in Minnesota, the housing of the Indian population varies greatly. Some live in well-equipped, modern homes; others reside in poorly furnished, poorly constructed homes; and others exist under most deplorable conditions. Since the number living under good housing conditions is extremely limited, no attempt will be made to consider them. These homes are generally found in the Twin City area or in towns or cities where an Indian office is located. Here, the occupants are well established economically and enjoy security.

The City Dwellers

Because the majority of the state's Indian population resides in the so-called Indian country either on or adjacent to the reservations, its housing will be considered at greater length on the following pages. One further group, however, should be mentioned — the Indian persons who have moved into the Twin City area within the past four years to take advantage of employment opportunities in Minneapolis and St. Paul. While no detailed survey of their housing conditions was made for purposes of this report, a sampling was made. This indicated that the recent Indian migrants to the cities were crowded into homes in blighted areas. In at least one instance the multiple structure into which families have moved have been condemned.

The Indian population which moved into Minneapolis and St. Paul in the past four years is transient. A pattern of movement back to the reservation is already discernible. This probably reflects the loss of defense and war employment, the lack of other employment opportunities for the group in the cities, and the desire of the individuals concerned to return to their "homes" and to such security as exists on a reservation.

Towns and Villages

The approach to the various Indian reservations in Minnesota is typically the same. The towns and villages in which they live are of two kinds: the first are the organized villages or towns adjacent to or built upon a highway or railroad, and the second are located inland from the highways and are unincorporated villages. In the organized towns and villages, it would be difficult if not impossible to distinguish the Indian homes from those occupied by whites. However, in the unincorporated villages or in the shanty towns that too often border the towns in the Indian country, it is possible to distinguish the Indian home. The unincorporated villages, themselves largely inhabited by Indian persons, are characterized by poverty. The homes which make up these villages are for the most part unpainted, inartistic, small frame houses in need of repairs. From the exterior, they present a most unattractive appearance and reflect the poverty of their occupants. Certainly, as one enters these villages on any of the reservations in Minnesota today, one is struck by the drabness of the existence, the seeming acceptance of the situation, and a totally unfriendly living situation.

The Structure Itself

The homes themselves can be divided into three types: tar-paper shacks, small frame structures, and rehabilitation houses. The majority of these homes are one or two room structures. With the exception of the rehabilitation houses, they are poorly built, in need of repairs, and in a few instances not habitable. The typical home is a shack 12' x 16', 16' x 18', or 16' x 24'. Many of the structures are covered with tar paper. Some are ceiled with wallboard, cardboard, or newspaper on the interior. Practically none of the homes have cellars or foundations of any kind; all of the homes have flooring of some kind. Few of the homes have running water and even fewer have indoor toilets. While some families secure their water from nearby springs, the majority carry or haul their water from community wells.

The approach to most of these homes is similarly bleak and desolate. In the summer months, there are few lawns and flowers; the majority of the yards are grown over with weeds and littered with broken furniture, boxes, food, and other debris.

The interior of the homes reflects the overcrowded conditions that generally exist. The one-room and two-room shacks or frame houses are congested; little, if any, privacy exists for any member of the household. Inadequate heating facilities in the larger homes often force the family to utilize the living room as kitchen, dining room, and bedroom.¹⁰⁴

The Furnishings

The majority of families possess the barest of household necessities. Furniture is usually poor. Tables, homemade or factory made, seldom are large enough to accommodate the whole family at meal time. Chairs include some old upholstered pieces, backless chairs, and such substitutes as old apple boxes, crates, or barrels. Bedroom furniture is similarly poor; mattresses and bedding are likewise of mediocre quality and often substitutes. Dishes generally consist of heavy earthenware, enamelled dishes, and pie tins, while cooking utensils include some pots and pans with substitutes of emptied quart or gallon pails for pans when necessary. Lighting in most of these homes is provided by kerosene lamps, though a few families do use gasoline lamps and fewer use electricity. Refrigeration is very rare in these homes. A small storage space for potatoes or other garden produce is generally available. Since the level of subsistence of most of these families is very low, there is little need for storage space other than that available in their small cellars.¹⁰⁵

In spite of the poverty of these homes and the lack of household equipment to make the homes more livable, many of the homes maintain excellent housekeeping standards. Others have been described as "repulsive in their filthiness, being littered with dirty bits of both raw and cooked foods. . . ." ¹⁰⁶

¹⁰⁴Hilger, *Op. Cit.*, 41-73. *passim*.
¹⁰⁵*Ibid.*, 130-189. *passim*.
¹⁰⁶*Ibid.*, 131.

The housekeeping standards vary considerably; and while some of the poor standards might be explained in terms of lack of facilities, it should be noted that the standards in some of the tar paper shacks are high and that those in some of the rehabilitation houses are poor. Another fact which should be noted is that during the past four years some families enjoying higher incomes through defense work did secure through their own efforts better equipment and that some standards were raised.

On the whole, however, the housing condition of the typical Indian family living in Indian communities near or on reservations is inadequate. Their household equipment is similarly inadequate if normal family life is considered as a criterion for these people.

Chapter X

THE INDIAN AND HIS LIVELIHOOD

One of the reasons for the unsatisfactory environmental and housing situation is the dependency and poverty of the group. The dependency can be explained in terms of many factors, including the seeming purposelessness of life on the reservation, the apathy of a people long considered "wards," the changing and confusing existence of a group whose life has been planned for them, and the social disorganization that accompanies the partial change from a relatively simple culture to a complex one. Another factor basic to the present pattern of dependency and to the insecurity which characterizes all aspects of life on the reservations is the lack of employment opportunities for the employable members of the population.

I. THE POVERTY OF THE RESERVATIONS

The very location of the reservations with their varying resources which has been discussed earlier in this report eliminates the possibility of the population's being employed there in any kind of business, industrial, or manufacturing situation. Where resources such as fish, good agricultural land, and timber still exist, the work is seasonal and insufficient to meet the needs of any but a small portion of the popula-

tion. Though the resources of the Red Lake reservation are greater than those of any of the other reservations, even there work is insufficient to provide employment to those of its residents who are able and willing to work. Because of the depletion of the forests, the amount of woods work in future years will be decreased.

The high percentage of dependency of the Indian population of Minnesota through the decade 1932 to 1942 has been noted. During the years 1938 to 1941, assistance programs provided whole or partial subsistence to over eighty per cent of the Indian population.¹⁰⁷ In other years the percentage of dependency was higher; in others slightly lower. While comparable figures on dependency of other racial groups are not available for any year during the depression, it can be noted that in St. Paul, where a study of relief rolls was made in 1936, some 23 per cent of the white population and 62 per cent of the Negro population were dependent.¹⁰⁸

II. IN THE WAR YEARS

The war years brought an abrupt end to the need for work relief programs on the reservations as elsewhere, but full employment was still not available on the reservations. The majority of the employable men and women, numbering some 1,800 persons, who did not serve in the military forces left the reservation to work in defense centers. Many secured work in the Twin City area; others in the munitions plant at Hastings, Nebraska, and in the aircraft factories on the west coast. Dependency allotments provided a substitute for relief to many families who remained on the reservation. Except for the social security aids, assistance costs on the reservations were negligible during the period 1942 to 1946. Though the decrease in relief costs was most welcome, the source of the livelihood of the group deserves further consideration. Public funds in the form of the wages paid in defense work, of allotments paid to dependents of men and women in the armed forces, and of social security aids still provided the means of livelihood for

¹⁰⁷Minnesota State Relief Agency; Report on Indian Relief, 1938, 18; Minnesota Division of Social Welfare Report, *Op. Cit.*, 24.

¹⁰⁸Governor's Interracial Commission of Minnesota, *The Negro Worker in Minnesota*, 15-16.

Minnesota's Indian population. The contribution of the Indian people of the state to the war effort was a considerable one. Over 1,074 men and women served in the military forces;¹⁰⁹ many were injured and some were killed. Approximately 1,800 were employed directly in defense work;¹¹⁰ their employment records were good. The fact that public funds, though channeled through defense and military programs, provided the means of existence for the group does not detract in any way from the contribution of the population. It does, however, point up the fact that the basic problem of meeting the needs of the group was not met on the reservations.

With the conclusion of fighting in the European and Pacific theaters of the war, with the termination of defense work, and with the demobilization of the men and women in the military forces, more and more Indian persons have returned to the reservation. With their termination or discharge, money payments in the form of wages and dependency allotments ceased. Relief has not yet been called upon to provide the necessary subsistence for the group. When it will is unknown. Seasonal work was still available at the time of this study, and some families still had savings accumulated during the past year. The fish market, which was a lucrative one during the war years partly because of meat rationing, provided some income for the population. Wild rice, which was most plentiful this year and which sold at a high price, also contributed substantially to the population's 1946 income. Woods work has continued at a high level the past few months. Government work, largely suspended during the war years, has been accelerated this year through blister rust control projects on the reservations. Payments of \$20 per week to discharged unemployed veterans on the reservations are numerous; unemployment compensation benefits to discharged unemployed workers are likewise numerous. But fishing, "ricing," and timber work are seasonal; payments under the G.I. Bill of Rights to unemployed veterans terminate; and unemployment compensation payments end.

¹⁰⁹Statement of Superintendents of the Consolidated Chippewa Indian Agency and of the Red Lake Indian Agency.

¹¹⁰Statement of Superintendents of the Consolidated Chippewa Indian Agency, and of the Red Lake Indian Agency.

III. PRIVATE EMPLOYERS

In an effort to determine what employment opportunities existed for Indians in Minnesota in 1946 and what opportunities in private business would continue to be available to Indians in 1947, a questionnaire was prepared and mailed to 110 private employers in Minnesota. These employers were selected after consultation with representatives of Indian offices in Minnesota, with Indian persons, with members of county welfare board staffs, and with representatives of state employment offices in the "Indian country." The employers contacted through the questionnaire were considered representative of Minnesota business, large and small, urban and rural. The firms contacted in the rural districts were all located in towns or cities near Indian reservations. All were known to offer employment for which Indians could qualify by training or experience.

In Small Towns

Of the 110 employers contacted, 93 completed and returned the questionnaire or made some reply to the request for information. Fifty-six of these firms were located in towns or cities such as Bagley, Bemidji, Cass Lake, Cloquet, Detroit Lakes, Grand Marais, Grand Rapids, Mahnomon, Mille Lacs, Onamia, Pine City, Red Wing, Tower, Pipestone, Virginia, and Walker. Thirty-seven of the replies were made by firms locate in Duluth, Minneapolis, and St. Paul.

Two general conclusions can be drawn from the information available on the completed questionnaires. The first is that there is little full-time regular employment in private business available to Indians in the cities or towns adjacent to the reservations. The second is that the closer the business or firm is to a reservation, the less opportunity there is for an Indian to be employed there.

The fifty-six firms concerned hired but 86 Indians in October of 1946, at the time of the request for information. Thirty of these were processing wild rice, an occupation which would be classified as seasonal work. The others were employed

in manufacturing, maintenance, service, skilled, semi-skilled, unskilled, and supervisory work. All of the persons employed were considered competent workers.

A further study of the replies submitted on the questionnaire is interesting; for of the 56 firms reporting, eleven were currently employing Indians, sixteen had never done so, and twenty-nine had previously used Indian employees. The individual and his total social adjustment is of apparent importance in a person's present or continued employment. "Good Indians" are differentiated from "bad Indians"; the former generally meet the standards of the white man's culture. "Bad Indians" on the other hand—described as lazy, shiftless, irresponsible, lacking ambition, and indifferent—are reported to present problems of absenteeism, drinking, tardiness, and uncleanliness. Many of the "good Indians" have been employed over a considerable period of time; they are considered competent, reliable, and satisfactory workers.

The eleven firms who have never employed Indians included manufacturing and packing companies, retail stores and restaurants. The replies indicated that they had never received an application from an Indian, that they had handled beer, or that they simply had never hired an Indian and did not think they would.

The replies of the twenty-nine firms who had previously employed Indians but who are not now using such labor reflect once more the firms' experiences with individuals. Some of these experiences have been positive, and the Indian is reported to be capable and intelligent as well as to have specific skills requiring manual dexterity. Other experiences have not been positive; and though the worker's capacity is never questioned, his ability to handle himself is. Only three firms stated that they would again employ Indians without setting up specific qualifications. Eleven would do so if no white labor is available, if the Indian would work as regularly as the white worker, or if the Indian "really wanted to work." Eight others would employ an Indian only on an individual basis and if the Indian were known to be reliable. Seven firms would not again employ an Indian. These firms had found Indians unsat-

isfactory in "any or all work" and reported high absenteeism, drinking, and irresponsibility, while one reported that the attitude of the Indians was that if they did not work the Government would support them. The thinking of the representatives of the firms which replied is probably based upon unfortunate experiences that they or some other firm have had with Indian workers.

The reports of the firms located in the rural districts are incomplete; not every business employing persons was contacted. These reports therefore present but a partial picture of employment opportunities for Indians in northern Minnesota. The pattern of non-employment except on an individual basis is not conclusive. It is, however, of vital importance when one remembers the history of dependency among the population, the sparsity of regular employment opportunities on the reservations, the lack of sufficient resources on the reservations to support their populations, the youthfulness of the population, and the lack of security which characterizes the population and which is reflected in the number of social problems on the reservations.

In Urban Areas

The reports on the completed questionnaires returned by thirty-seven firms in the three urban centers in the state indicate that Indians residing in the cities are employed in a variety of capacities. Over half of the businesses reporting employed Indians; others did not maintain race classifications in the personnel files, and others had never hired Indians. Indian persons are currently employed in manufacturing, in sales work, in the trades, and in supervisory positions. They are also employed by the railroads in various capacities including the Train and Engine Service, the Yard Service, and the Fuel Service; by airlines in mechanical capacities; by the public utility companies in clerical, construction, and maintenance capacities; by department stores in sales work, and by garment manufacturers and laundries as laborers. In commenting upon their experiences with Indian employees, the only firms which had had any "unsatisfactory experiences"

were those employing unskilled laborers. Here the comments indicated that apparently needless absenteeism and tardiness presented difficulties and that individuals' personal uncleanness created some problems in the relationship with white employees.

Like the questionnaires sent to firms in the rural districts, those sent to businesses in the urban areas represent a sampling. The findings, therefore, cannot be considered conclusive; they do, however, indicate that a greater variety of employment opportunities exists and that these opportunities utilize the training and skill of the individual. The fact that Indians residing in the cities have left the reservation and are further removed from Indian culture, combined with the fact that the employing concern does not know the individual worker nor his living conditions, is noted. These facts may have significance in the social adjustment of the individual seeking work and in the willingness of the employer not only to accept applications for work but to employ the individual.

IV. PUBLIC EMPLOYMENT

While the survey of the present employment status of and employment opportunities for Indians was largely concerned with private business, some mention should be made of opportunities existing for employment in the public service. The federal government through civil service would employ any qualified person in its various offices administered in the state. A large number of Indians, most of whom are either Chippewa or Sioux, are employed in the various Indian offices in the state.

The State Civil Service Law specifically prohibits any discrimination on the basis of race, color, or creed. The basis for employment is qualification and examination for the work. Information regarding race, color, and creed is therefore not available. It is, however, known that certain departments of the state do employ Indians; these include the Department of Highways, the Division of Social Welfare, and the Department of Conservation. The capacities in which individuals are

employed include highway patrol officers, nurses' aides, and common laborers.

Employment at the county level would be available to Indian persons, but the opportunities here are limited. In those county-administered programs such as social welfare, appointment would again be based upon examination; no discrimination because of color, race, or religion exists. The small number of persons employed is a result not of discriminatory practices but rather of the fact that most of the Indian population in the state lack the necessary educational qualifications. This lack of educational qualification is closely related to the existing educational program for Indians in the state and will be discussed later. It is sufficient to note here that the Indian's lack of the educational requirements excludes him from most state or county employment.

V. THE FUTURE

On the basis of the history of the Indian people during the last four generations, the high percentage of dependency during the depression years, the inadequacy of the economic resources of the reservations, the sparsity of full-time regular employment in towns or cities near or on the reservations, the number of Indians who were successfully employed away from the reservations during the war years, and the employment situation of those Indians residing in the cities, a few concluding statements can be made. The culture conflict which underlies all life on the reservation and which is discernible when the Indian is employed in the white man's culture, and also the lack of experience in working for wages and in saving for the proverbial rainy day, not only affect but to a large measure control the group's attitude towards employment. The stark evidences of poverty and the unfriendly and unsatisfying environment in which the day to day life of the people is lived, combined with the lack of regular employment opportunities near their homes, cannot help but exert influence in making life seem purposeless. All contribute to the apparent apathy and seeming acceptance of this way of life by the Indian people. The movement of individuals away from the reserva-

tions presents many problems. One of these is the individual's loss of privileges which may accrue to him by maintaining tribal relationships. So long as major claims against the federal government remain unsettled, the expectancy and hope that an individual may derive considerable financial benefit from this relationship will act as a deterrent to many persons leaving the security of the reservation.

A second problem is the competition the Indians inevitably must meet in a normal labor market dominated by white persons who are often vocationally better equipped and trained. The problems presented are not pleasant, but neither are they insurmountable. It is known that many Indians have demonstrated both the ability and capacity to work successfully in positions requiring responsibility, skill, and training. The experience of many Indians during the war years, when they left the reservations to compete successfully in industry, is another positive that should be considered in any planning for this minority.

Chapter XI

WHAT THE WHITE MAN HAS CONTRIBUTED

In the past, the members of the white race have been guilty of many injustices towards the Indian. Yet it is also true that both in the past many members of the white group have rendered many services to the Indian, and in the present through governmental agencies and through private organizations they are doing much. Formal mention should be made of some of those activities.

THE SERVICE OF RELIGION

Much attention has been given to the historical, legal and economic factors which have influenced the Indian. Yet this report would be substantially unbalanced if specific reference were not made to the part which religion has contributed in many of the efforts to improve the status of the Indian.

From the moment of the first meeting of the Indian and the white man, missionaries recognized the Indians as men like unto themselves and provided them with the same spiritual ministrations and the same teaching about the doctrines of Christianity that they gave to the members of the white group. Furthermore, it was the religious leaders who never ceased trying to restrain the avarice and the brutality of white traders and white settlers and never tired reminding the white group that Indians possessed the same natural rights as the white man. Those white men who spoke and acted in defense of the Indian did so largely because of the convictions which they had acquired from their profession of Christianity.

The Episcopalian and Catholic Churches were particularly interested in schools for Indians in Minnesota. The work of the Catholic Church dates back to the days of exploration by the Jesuits. During the nineteenth century, the activities of the "black robes" were continued by men of the type of Father Francis Pierz who conducted, for the migratory Chippewa, centers for training in the arts of agriculture, and Father Augustin Ravoux who compiled books in the Sioux language for his Indian schools. The work of the Protestant, and particularly that of the Episcopalian Church, has been extensive since the early days of settlement of the state. Bishop Henry B. Whipple of the Episcopal Church is remembered today in every community in the state for educational work as well as his defense of the Indian as an individual during the period of reprisal that followed the Indian wars. Today, as in the nineteenth century, the work of the Catholic, Episcopalian, and other churches is both educational and religious. It is carried on persistently and quietly without any attempt to exploit the Indian for ideologies.

EDUCATION

Traditionally the educational programs seeking to bring the advantages of the white man's civilization to the Indian were provided through federal funds appropriated for education, through tribal funds and through private organizations usually affiliated with a religious group. The major portion of all

funds spent for Indian education until the last decade of the nineteenth century was derived from private or tribal sources.

Public Schools

In 1890, the Indian Service began to use public schools for the instruction of Indian children of more than one-fourth Indian blood. At that time, the federal government, through the Indian Service, instituted a policy of reimbursing public schools for the actual increase in cost caused by the instruction of Indian children. Under the operation of the Johnson O'Malley Act of April 16, 1934, which has been mentioned earlier in this report, the general educational program for Indians in Minnesota is provided through federal-state cooperation. Under a contract entered into each year by the State Department of Education with the Indian Service, the State of Minnesota in return for a sum of money determined each year provides educational facilities for Indian children. Though the federal government today still assumes the principal responsibility for the education of Indian children in Minnesota, public schools with Indians in attendance receive full state aids. Federal funds replace local taxes.

Besides these public school facilities made available through the federal government, the non-reservation boarding school at Pipestone is maintained through the Indian Service. While the admissions to this elementary school are limited to dependent children, many Minnesota children are cared for and educated there. The Indian School at Flandreau, South Dakota, which provides secondary education, is also available for Minnesota Indian children.

The mission schools, formerly operated on a boarding school basis, continue to provide elementary education on a day basis. During the current academic year, several hundred Indian children are regularly enrolled at the Mission Schools on the White Earth and Red Lake reservations. The federal government no longer makes any contribution to the maintenance or support of these schools; necessary funds are provided by the Catholic Church and when possible by the parents of the children enrolled there.

Higher Education

The facilities of the University of Minnesota and of the state-maintained junior and teachers colleges and of the various liberal arts colleges are, of course, available to any Indian student meeting the academic requirements for admission. Very few Minnesota Indian students are enrolled in either colleges or universities. According to estimates of the superintendents of the Chippewa Indian agencies in Minnesota, only four persons are now attending colleges or universities.¹¹¹

The reason that so few Indian youths attend either secondary schools or colleges probably is an economic and social one. There is no evidence to support a statement that the Indian could not compete successfully from an intellectual standpoint. While American Indians have been found to test below white norms on certain psychological tests, in others they have tested equal to whites. The poorer performances of the Indian on some tests has been explained in terms of cultural handicaps and the conclusion drawn that "test results would compare favorably with those of whites, age for age, if the Indians had had the same environmental advantages as the whites."¹¹²

Since over half of the Indian youth leave school upon completion of the eighth grade, no consideration of the secondary school curricula will be made. However, a real need exists for further vocational counselling and training to meet the requirements of the group and to help them prepare for living. The lack of leisure-time and extracurricular-activity programs is noteworthy too, since the environmental disadvantages of the home and the communities are so marked.

BETTER HEALTH

The cooperative efforts of the Minnesota State Department of Health with the federal government have already been discussed. The success of these efforts has been marked. The

¹¹¹Statement of Superintendents of Consolidated Chippewa Indian Agency and of Red Lake Indian Agency.

¹¹²Cowan, P. A., "Testing Indian School Pupils in the State of New York," *Mental Hygiene*, 27, 82 (January 1943).

health of the individual Indian is good. The percentage of maternal and infant deaths, of tuberculosis, of trachoma, and of venereal disease has declined. Not only is this achievement of real benefit to the population itself, but it is most creditable when one remembers the poor housing, over-crowded conditions, and lack of household equipment among many of the population.

WELFARE SERVICES

The fourth program and the one that daily affects the lives of most of the state's Indian population is the Social Welfare program. The work of the Minnesota Division of Social Welfare in cooperation with the federal government in the administration of the Indian wing of the State Sanatorium has already been mentioned. The state's assumption of financial responsibility for the county share of costs for old age assistance and aid to dependent children has been noted. Indian persons, both adults and children, are also eligible for most of the welfare services provided other residents of the state. The differences in child welfare services available to Indian and white children in the state is apparent from even a cursory survey of these services. While those provided on the reservations are of necessity limited by the shortage of staffs in some counties, the lack of an adequate boarding home program in Indian communities is apparent. Over thirty per cent of the Indian children known to the County Welfare Boards were receiving institutional care while approximately five per cent of the white children receiving care were institutionalized. Though it is recognized that institutional care is necessary and recommended in some dependency situations, it is doubtful that thirty per cent of the Indian children need this service. The present trend in child welfare programs is to utilize the foster home more and the institution less. The fact that institutions are used so widely in caring for Indian children probably reflects the absence of a foster home program for Indian children and the lack of individualized planning in many instances. How well the Indian boarding school can prepare a child for life in a community cannot be determined here. It is doubtful however that the Indian boarding school is better

equipped to prepare a child for adult life in a community than is any other institution. One might therefore question the extensive use made of this facility and wonder about the effects in many cases of the prolonged stay of the child in such an environment.

The fact that case work and child welfare services needed most by the Indian population are not always available to them is a result of confused and confusing programs which have developed to alleviate the needs of the group but which have been restricted because of the legal status of the land. How far any county welfare board or the Division of Social Welfare could go in providing these services is questionable. At the present time, professionally trained personnel is difficult to secure. When workers are available, they find they must carry on their work with Indians in a situation confused by the legal status of the land, federal regulations, conflicting authorities, inadequate funds, and a general lack of facilities on the reservations. If the worker finds such a situation discouraging and, some would say, hopeless, certainly the Indian must find his position confusing, discouraging, and seemingly purposeless.

Chapter XII

THE COMMISSION RECOMMENDS

Throughout the preceding chapters a constant effort has been made to present thoroughly reliable factual statements about the historical and social forces which have influenced the lives of the Indian. The aim has been to make this report dominantly a factual statement, although occasionally attention was directed to some inevitable conclusions. In this section, however, formally the Commission does wish to make several observations. It is its belief that the material presented warrants these inferences.

1. *Regarding the Indian*

The Indian definitely is an asset to the State of Minnesota. The Indian population is proportionally more youthful than the general population, and it is increasing. It is healthy and it possesses capacities and skills which can be used. In the recent World War, the Indians have assumed the same responsibility as other citizens in the military branches of the nation and also in the war industries where their skills were highly esteemed. The modern Indian is an asset and Minnesota needs him.

At times the Indians have been accused of being lazy, indifferent, and difficult. Some of those alleged qualities are due to the historical and social factors already discussed. For those factors the white group must assume a large share of responsibility. Yet there is danger for the Indian in brooding over the injustices of the past. The future lies with the individual members of the race. Some members of the Indian group have achieved considerable leadership in white communities. The honest recognition of existing opportunities might be more helpful than constant reflection upon existing injustices. History clearly teaches that the national and racial groups that have achieved eminent success have been those which have tried to inculcate in each individual strong convictions about the value of personal industry.

II. *Regarding Reservations*

A pattern of segregation of the Indian population exists in the state. While the reasons for this segregation on reservations and in communities can be explained in terms of Minnesota's history as a territory and as a state, continuing this segregation today is detrimental to the population. Not only do the reservations provide a false sense of security which will probably continue so long as any claims against the federal government remain outstanding, but they tend to perpetuate a way of living that has proved neither constructive nor satisfying to the Indian.

The reservations and Indian communities in the state have insufficient resources to provide the population with economic security. This fact has contributed to the high percentage of dependency among the population; a dependency which has in turn contributed to the development of other social problems.

The Commission is of the opinion that specific and constructive measures should be taken to abolish the reservations.

III. *Regarding Jobs*

The lack of regular full-time employment, not financed and supported by governmental agencies on or near the reservations, has again contributed to the dependency of the group. It has moreover been a real factor in the total pattern of cultural conflict, defeat, economic insecurity, and an unfriendly environment in making the Indian of today appear immature, apathetic, and resigned.

In view of the youth of the state's Indian population definite programs should be developed so that the interests and skills of the population can be utilized in the economic life of Minnesota today. The possibility of developing more employment on the reservations, as long as they exist, should be considered and facilities established to assist vocationally trained youth to secure work off the reservations.

The Commission is of the opinion that the State of Minnesota, through the proper agencies, might try to encourage those private industries that could use the Indian's skills to establish branches near the localities where Indians reside.

IV. *Regarding Vocational Counselling*

Since the employment opportunities on and near Indian communities or reservations are limited, a broader educational program offering both vocational counselling and training could be helpful. Through it, the aptitudes and skills of the group would be recognized and training provided that would meet the needs of the individual. Such a program would make possible the further employment of Indian youth away from the reservation in urban centers.

The Minnesota Department of Education might give serious consideration to the possibility of providing through their department vocational counsellors.

V. *Regarding Social Services*

In view of the history of dependency amongst the Indian population, the need of skilled child welfare services, and the confusing pattern of existing laws, it is recommended that consideration be given to the possibility of providing all social services on the same basis that health services and education are now provided. This could be done by virtue of the Johnson O'Malley Act whereby the federal government could enter into an agreement with the State of Minnesota to provide such services to the Indian of the state. Such a program would make it possible for both the children and adults to have access to the institutions and other social services within the state. For the first few years such a program would involve larger expenditures of state money but over a period of ten years it would be more economical, since the prevailing duplications would be eliminated and since more preventive work could be accomplished.

If the federal government should not care to enter into such a program, then that branch of government, through the Indian

Service, should provide an adequate number of social workers who could cooperate with the Minnesota Division of Social Welfare and county welfare boards.

* * * * *

For the injustices to the Indian in the past, some reparation has been made. The Indian is now a citizen of Minnesota and of the United States, but he still carries some of the scars of the past. If he is to enjoy the full benefits of citizenship, there is much to be done by the federal and state governments and also by the Indian himself. There is also much that private individuals and organizations could do so that the Indian might help himself.

When a Minnesotan talks about the Indian, let him ask himself whether he has done all that he might in order to make it possible for the Indian to participate more fully in American life.

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Minnesota Indian Affairs Council

Strategic Information Resource Management Plan (SIRMP)

June 27, 2002

Submitted by:

IT executive sponsor: _____
Business executive sponsor: _____
Plan custodian: _____

Executive Summary

This document is a record of the agency's **Strategic Information Resource Management Plan**. It is *strategic* in that it sets a direction for the use of information resources in the agency over time, and that it supports the business strategies of the agency. *Information resources* means all activities that impact business processes and enterprise information, from software and hardware to people and policies. It is a *plan* in that it represents the best thinking of the organization at this time, but will evolve over time as needs and technology change. The result of planning is a series of Information Resource projects, prioritized and sequenced over the planning period of 6 years.

Direction

The mission of the agency is to... Key business goals include...MIAC is the official liaison between the State of Minnesota and the eleven Sovereign Tribal Governments and the American Indians within the state. MIAC advises the state legislature and the Executive Branch in policy development that impacts American Indians. MIAC administers programs to protect the integrity the American Indian cultural and cultural resources and provides technical assistance to tribal governments in the administration of five programs to ameliorate poverty, the council administer a business loan program to encourage entrepreneurial activities to enhance the reservation economies.

These Information Resource directions that is planned is to provide a more rapid means of communication and information transfer to all stakeholders. Development of a website with a database that is a road map to information about the history past and present American Indians in Minnesota Assessment

As part of this planning effort, agency services were assessed. We found that the current delivery of services are labor and time intense. The assessment of agency staff and the board of directors are in need of training in technology use there is a need for need for up to date technology at tribal government sites. The Cultural Resource Protection Program is rescue is statewide and the alack of awareness about the law he programs are in good business and technical condition.. Other services could be improved with the use of Information Resources.[Service] could be improved in the area of [] by [] .,[Service] could be improved in the area of [] by []...

Other areas to be addressed with Information Resource projects include training needs for Council members and their assistants and MIAC staff. on existing hardware and software. Type of information on the database, network access for all users, research for other website locations with information relevant to MIAC plan,

Projects

Projects to be started or continued in the next biennium include...The employment of a technical person to research and compile datasets for installation on MIAC existing website and to monitor internet for American Indian data that include but limited to federal and state laws, court decisions, national trends that impact Americans and follow local issues/solutions. IR will benefit the MIAC and the State as well as their stake holders in policy development and issue resolution, provide information for those seeking information about American Indians. The other benefit would better time management[] project will [provide this benefit]. The [] project will [provide this benefit]...

Projects forecast for future periods include...

To carry out this plan for the next biennium, the agency [will need this additional money, staffing, etc].

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Introduction

This document is a record of the agency's **Strategic Information Resource Management Plan (SIRMP)**. It is *strategic* in that it sets a direction for the use of information resources in the agency over time, and that it supports the business strategies of the agency. *Information resources* means all activities that impact business processes and enterprise information, from software and hardware to people and policies. It is a *plan* in that it represents the best thinking of the organization at this time, but will evolve over time as needs and technology change.

A Strategic Information Resource Management Plan (SIRMP) begins with the direction of the agency, in the form of business strategy and IT vision. An assessment of the agency's services and technology identifies areas where Information Resource efforts should be targeted, and generates issues and opportunities that become the seeds of projects. Potential projects are ranked for business importance and impact, and are sequenced over the planning horizon of 6 years. The resulting plan gives a vision of the agency's use of Information Resources for the future, and lays out a plan to realize the vision. Most importantly, the plan is driven by the business strategy of the agency, and each project is evaluated based on its business benefit in contributing to the business strategy. The SIRMP is intended to communicate direction to both internal and external stakeholders, including agency business managers and those involved in the budget process – OT, Finance, the Legislature, and the Governor's office.

This plan is to be used as a guide for Information Resource efforts and investments over the next 4 to 6 years. It is also intended to satisfy State requirements for a strategic direction in the deployment of Information Resources. It answers these questions for an external stakeholder, using the associated sections:

Is the business function appropriate and important?	Business Strategy Model: -Intentions -Values -Services
Will this project and solution contribute in a meaningful way?	<ul style="list-style-type: none"> • Assessment of current business services and enabling technology • Prioritized ideas to improve • Project requests with business objectives, tied to the business strategy
Do I have confidence in your ability to carry this out?	<ul style="list-style-type: none"> • Consistent project direction over time • Prior successes, or what is different this time • Good steward of resources (e.g. triage)
Budget: Can we afford it?	<ul style="list-style-type: none"> • Project cost and life cycle

Major parts of this plan were developed during a Strategic Information Resource Planning Workshop hosted by the Office of Technology and facilitated by Advanced Strategies, Inc. The plan was completed by the agency.

The Strategic IRM Planning process has 3 major steps: **Direction, Assessment, and Projects.**

Direction

The first step in the creation of this plan was to confirm and update the agency's business strategy. A future perspective was added by considering business and technology trends. Additionally, an Information Resource vision was developed to guide the overall deployment of technology.

Assessment

The business strategy identified major services offered by the agency. Each service was assessed from a business perspective for importance, effectiveness, and efficiency. Then the enabling technology was assessed for business fit and technology condition. As this assessment was done, issues and opportunities for Information Resources were identified. This list of issues and opportunities was extended by business stakeholders to include any other relevant items, from the business strategy (Intentions, Values, and Environments), and for all elements of Information Resources (Business Processes, Business Information, Information Resource Delivery and Support, User Self-Service, Technology Infrastructure, and Socio-Political-Organizational elements).

Projects

Information Resource Issues and Opportunities represent the initial 'idea' stage. Common items were clustered into potential projects and ranked for business importance and impact. A solution description and business benefit was added to each, and these potential projects were sequenced over time with life cycle stage and estimated costs. This forms the long-term project forecast for the agency. The near term projects were defined in greater detail, using the 'Initial Business Case' format. This document provides a starting point for the State budget request and for project management with PMO.

The key participants in the development of this plan were Joe Day and Laura Straw.

Direction

Business Strategy Model

The Business Strategy Model is a way to encapsulate a complete definition of a business at a high level. We use this model to guide decisions on which Information Resource projects we should undertake. The focus of planning is on Intentions, Values, and Services.

Mission

The Minnesota Indian Affairs Council is the official liaison between state and tribal governments. The mission of the Indian Affairs Council is to protect the sovereignty of the 11 Minnesota Tribes and the well being of American Indian people throughout the state of Minnesota.

The Indian Affairs Council's vision is to strive for the social, economic and political justice for all American Indian people living in the State of Minnesota, while embracing our traditional cultural and spiritual values.

Intentions

Why we exist; what we hope to achieve.

#	Intentions	Priority
1	To clarify the nature of tribal governments and the relationship of tribal governments to the Indian people of Minnesota.	A
2	To provide a continuing liaison between governmental bodies and elected tribal governments and officials.	A
3	To advise the state on urban Indian issues and concerns.	B
4	To make recommendations to the state legislature regarding legislation that would benefit the statewide Indian population.	B
5	To assist in the economic development of Indian people by providing business loans and technical assistance to potential and existing Indian business owners.	B
6	To assist in the economic and social well-being of Indian people.	B
7	To investigate, authenticate, and protect Indian burial sites. To provide protection and reburial of Indian remains.	C

Values

These principles or beliefs guide our behavior.

#	Values	Priority
1	Sovereignty of tribes	
2	Communications in both directions	
3	Inclusion in policy development when tribes are affected	
4	Loan program: emphasis on making clients successful	
5	Respect for traditional cultural and spiritual values	

Services

We offer these services to external customers.

#	Service	Service description	Priority
1	Facilitate policy development to benefit tribes	Make recommendations to members of the legislature on desired and needed legislation to benefit the state's American Indian communities. Communicate to members of the legislature when legislation has or will have an adverse effect on Indian communities. Educate and inform members of state and local government about the nature of tribal governments and the relationship of tribal governments to the Indian people of Minnesota.	A
2	Provide dialog	The Council provides a continuing dialogue with members of the tribal Governments.	A
3	Advisory councils	Assist in establishing American Indian advisory councils, and ensuring continued effectiveness and open communications, in cooperation with state agencies that deliver services to Indian communities. Includes CFL, DHS, MDH, DNR, MNDOT, DTED.	A
4	Provide education	Provide education on Indian history and culture to people throughout the world.	A
5	Conduit for programs, proposals	Act as a conduit to the legislature for programs, proposals and projects submitted by tribal governments, organizations, committees, groups or individuals.	B
6	Provide referrals; info clearinghouse	Provide referrals, act as an information clearinghouse, and disseminate information. Match inquiries to resources; provide followup. Assist state agencies in defining what organizations or individuals are eligible for delivery of their respective services. Act as a storehouse and clearinghouse for information and projects as they relate to Indians in Minnesota.	B
7	Liaison for services	Act as a liaison and provide resources between local, state and national units of government in the delivery of services to the American Indian population of Minnesota in both rural and urban communities.	B
8	Assist conflict resolution	Act as intermediary, when requested, between Indian interests and state agencies when questions, problems or conflicts exist or arise.	B
9	Assist with issues of discrimination	Work in collaboration with state and local agencies to assist American Indian citizens with issues of discrimination and racial prejudice.	B
10	Administer loans	Administer loans under the Indian Business Loan Program	B
11	Assist Secy of State	Assist the Secretary of State in the election of at-large members of the Council.	C
12	Provide reburial	Rescue, identify, and rebury human remains.	C

Markets

We serve these collections of people or organizations.

- American Indians
- Tribal governments (inside and outside MN)
- Governor
- Legislature
- State Agencies
- American Indian entrepreneurs
- Federal government
- Local governments
- Department advisory councils
- Educational institutions and the world

External Environment

These external conditions affect us.

The treaties made with American Indian Nations by the federal government recognized these nations as sovereign nations.

By all statistical measures, American Indians are among the poorest people in the country. They have some of the most pressing economic and social needs. Despite the historic trust agreement with the U.S. government, tribes must provide for their members' health, education, housing, and social welfare requirements.

There are 2 million American Indians living in America today and 575 federally recognized tribes.

- 38 percent of Indians 6 to 11 years old live below the poverty level, more than twice the number of the average U.S. citizen.
- 16 percent of Indian males and 13 percent of Indian females, 16 years and older are unemployed as compared to 6 percent for average Americans.
- The suicide rate for 15 to 24 year-old Indians is more than twice that of any other American or ethnic group.
- 45 percent of Indian mothers have their first child under the age of 20. This is more than double the rate for any other ethnic group.
- Indians die younger than any other segment of the population. 13 percent of Indian deaths are under the age of 25. This compares to 4 percent of the U.S. population.
- The alcoholism death rate for Indians ages 15-24 years old is more than 17 times the comparable rate for other Americans.
- Homicide is the second leading cause of death among Indians 14 years old and younger and the third leading cause of death for Indians 15-24 years old.

There are major economic disparities between tribes brought about by the entertainment industry.

Internal Environment

We create this internal environment to enable all of the above.

Business Initiatives

These business directions or actions are currently underway or planned.

Information Resource Vision

The Information Resources Vision sets broad directions and provides guiding principles for more detailed Information Resource strategies and plans. It may include information in each of the following categories: Business Processes (addressing what we *do*), Business Information (*what we need to know*), Information Resource Delivery and Support (typically, activities of the IT department), User Self-Service, Technology Infrastructure, and Socio-Political-Organizational (human factors).

[Insert your Information Resource Vision here. Statements of direction might include the following:]

Internally, IAC is struggling with basic technology issues, including an unreliable network connection, problems sending email to tribes, and low staff comfort level with technology. These issues must be resolved to make effective use of technology.

As an organization with a liaison function, IAC must be able to communicate effectively with state and local governments, and with tribes. Typically, tribes do not have the equipment or training for use of email and the Internet. IAC will be able to communicate with tribes better if it provides a baseline level of hardware, software, training, and technical support to the tribes.

We will use Information Resources to [reduce the cost, increase the speed, amount, or quality...] of the work we do as an agency.

We will use the information we have more effectively by ...

We will manage the agency better by gathering the information needed to measure ...

We will share more information [with, between] ... in order to ...

Our preferred approach to change our Information Resource environment is to [buy off the shelf, use in house staff, use contractors, outsource. ...] because...

Our IT staff resources will be deployed in a [more centralized, more decentralized] way because ...

We will provide better technical support to our users and customers by ...

We will manage Information Resource projects, and the project request process, better by ...

We will enable our [users, customers] to get the information they need for themselves by ...

To meet the business needs of the agency for Information Resources, at the required level of service, we plan to [change staff, budget, etc] as follows:

We will be [leading edge, conservative] in our use of new technology because...

We will ... in order to provide a [faster, more reliable, more secure, ...] technical infrastructure.

To [reduce Information Resource costs, improve service, ...], we establish these technical standards...

We recognize these issues with the organization and culture of the agency... We plan to address them by.. We will provide training in the areas of... We will provide tools for...

Assessment

About the Business Service and Enabling Technology Assessment

The business strategy identifies major services offered by the agency. Each service is assessed from a business perspective for importance, effectiveness, and efficiency. Then the enabling technology is assessed for business fit and technology condition. As this assessment is done, issues and opportunities for Information Resources are identified (see Appendix A). 2 scatter diagrams help to illustrate where Information Resource efforts should be focused:

- Business perspective: Effectiveness vs. Efficiency
- Enabling technology perspective: Business Fit vs. Technology Condition

Definitions

Service	An agency service, from the Business Strategy Model. Services may be combined or split to get a manageable number and an accurate assessment.
Intention Supported	The agency Intention, or end result, supported by this service, from the Business Strategy Model.
Priority (of service)	<p>A Core: Defines who we are; essential to achieving our intentions; we should excel here</p> <p>B Contributes to our intentions: doing this better will impact our intentions, but not as much as an 'A'</p> <p>C Less important: we should do this to a standard, but being excellent won't impact our intentions</p>
Effective	<p>A Highly effective: gets the job done consistently</p> <p>B Somewhat effective: some parts of the process may not produce the desired results, or may not be consistent</p> <p>C Less effective: often fails to produce the desired results</p>
Efficient/Sustainable	<p>A Highly efficient: makes good use of resources</p> <p>B Somewhat efficient: some parts of the process require excess time or resources; could be improved</p> <p>C Less efficient: consumes high amounts of staff time, money, etc; process takes too long; or, not sustainable – high risk of failure, lack of support, staff burnout, etc</p>
Enabling Technology	Identifies the application that supports this service. There may be more than one application supporting a service, or an application may support more than one service. These may be combined or split to get an accurate assessment of both.
Business Fit	<p>A Good business fit: a good match to business needs; helps the business process; provides for information needs</p> <p>B Fair business fit: does not match some business needs: could be improved</p> <p>C Poor business fit; the business has changed, or software functions do not meet business needs; may harm the business process</p>
Technical Condition	<p>A Good condition: Current technology; stable; good performance</p> <p>B Fair condition: Some performance or maintenance issues</p> <p>C Poor condition: Need a technology upgrade; technology is not serving the business need, is high risk or is not supported</p>
Project	Project from the SIRMP that will improve the service or its enabling technology

Business Services and Enabling Technology Assessment

#	Service	Intention Supported	Priority	Effective	Efficient/Sustainable	Enabling Technology	Business Value	Technical Condition	Project
1	Facilitate policy development to benefit tribes	To clarify the nature of tribal governments and the relationship of tribal governments to the Indian people of Minnesota. To provide a continuing liaison between governmental bodies and elected tribal governments and officials. To make recommendations to the state legislature regarding legislation that would benefit the statewide Indian population. To assist in the economic and social well being of Indian people.	A	A Labor intensive initially, could have more backup with Web and email; better annual report	B Labor intensive	Email, Web site, desktop publishing, scheduling	C	C Email doesn't work	Establish electronic communications with tribes Increase information availability
2	Provide dialog with tribes	To provide a continuing liaison between governmental bodies and elected tribal governments and officials	A	B Quarterly meetings, phone, email, county summits	B	Phone, email, PowerPoint, Word	B	B	Establish electronic communications with tribes Increase information availability
3	Advisory councils	To provide a continuing liaison between governmental bodies and elected tribal governments and officials.	A	B Need better communications with IAC and tribes	B Could use technology more	Email, Word	B	B	Increase information availability
4	Provide education	To clarify the nature of tribal governments and the relationship of tribal governments to the Indian people of Minnesota.	A	C Need to reach more people with more information	C One-on-one; could use MHS more	Web	C Need more info on the Web		Increase information availability
5	Conduit for programs, proposals	To provide a continuing liaison between governmental bodies and elected tribal governments and officials.	B	Get messages out		Email	Add Listserv, Web		Establish electronic communications with tribes Increase information availability
6	Provide referral info	To clarify the nature of tribal governments and the relationship	B	A Get good feedback	C staff time	Phone, email, phone book,	C		Increase information

#	Service	Intention Supported	Priority	Effective	Efficient/Sustainable	Enabling Technology	Business Value	Technical Condition	Project
	referrals: info clearinghouse	of tribal governments to the Indian people of Minnesota. To provide a continuing liaison between governmental bodies and elected tribal governments and officials. To assist in the economic and social well being of Indian people.		from people helped	intensive	other web sites			availability
7	Liaison for services	To assist in the economic and social well being of Indian people.	B	A	C Labor intensive	Email, fax			Establish electronic communications with tribes Increase information availability
8	Assist conflict resolution	To clarify the nature of tribal governments and the relationship of tribal governments to the Indian people of Minnesota. To provide a continuing liaison between governmental bodies and elected tribal governments and officials.	B						Establish electronic communications with tribes Increase information availability
9	Assist with issues of discrimination	To assist in the economic and social well-being of Indian people.	B	[See referrals]					Increase information availability
10	Administer loans	To assist in the economic development of Indian people by providing business loans and technical assistance to potential and existing Indian business owners.	B	B Loss < SBA, businesses continue; no mgmt technical assistance	Need a single loan committee to speed loans from rev	Excel, MAPS, MN Collections; need database	C Lots of staff time	C	Provide Management technical assistance for small businesses Improve loan administration Speed loan approval

Strategic Information Resource Management Plan

#	Service	Intention Supported	Priority	Effective	Efficient/ Sustainable	Enabling Technology	Business Value	Technical Condition	Project
11	Assist Secy of State	[Infrequent]	C						
12	Provide reburial	To investigate, authenticate, and protect Indian burial sites. To provide protection and reburial of Indian remains.	C	A Procedures in place			B Want to map sites		

Projects

About Projects

The Information Resource environment is changed through projects. For planning purposes, a project is considered to be any information resource activity that takes significant resources relative to agency size, or makes a significant impact on the agency's business strategy. This includes normal maintenance activities that take significant resources. It excludes most small projects (typically days to weeks in length).

Past projects are included in the plan to show direction over time, and to recognize ongoing costs for operations, maintenance, and eventual retirement. Often, the largest part of IR budgets is allocated to ongoing costs.

All projects within the planning horizon are named, and descriptions of the business objective and proposed solution are provided.

Recognizing that IT resources are limited, realization projects are ranked by business stakeholders for their potential to impact business strategies, considering the importance of the strategies and the leverage Information Resources can provide. Projects are sequenced by this priority, considering available resources. Forecast project schedule and costs are provided in the Life Cycle table.

Projects to be started in the next biennium are described in more detail, using the Initial Business Case document.

Definitions

Project Name	Descriptive name or phrase for the project.
Business Objective	The objective or end result of the project, in terms of business benefit.
Agency Intention...	Part of the agency's strategy that is affected by this project.
Proposed Solution	Description of the Information Resource solution that will achieve the business objective.
Priority	Potential for impact to the agency's goals. Will be used to sequence projects. A Addresses a high priority business strategy and has high impact B Addresses a medium priority business strategy, or has medium impact C Addresses a lower priority business strategy, or has lower impact
Start FY	Fiscal year for project start. May be a past date for a continuing project. "NR" indicates that the project is identified, but resources are not requested.
Life Cycle	Life cycle activities include D evelopment, M aintenance, O perations, and R etirement. A project can incur expenses for multiple activities in a given year.
Cost	Estimated cost per year for life cycle activities. These costs provide a forecast of 'unmet demand' for Information Resource projects.

Project List

#	Project Name	Business Objective	Agency Intention, Value, or Service	Proposed Solution	ABC priority (Importance and Impact)
1.	Establish electronic communications with tribes	<p>Be able to share more information more quickly with tribes.</p> <p>Receive responses from tribes faster.</p> <p>Save staff time.</p> <p>Provide a technology base for all enhanced information sharing with tribes.</p> <p>Get faster decisions on business loans.</p> <p>Help tribes communicate better with other state agencies and local governments.</p> <p>Be able to manage schedules more effectively; coordinate board members. Reduce staff time for scheduling.</p> <p>Provide advance info for board meetings electronically; reduce cost of preparing paper</p>	<p>To clarify the nature of tribal governments and the relationship of tribal governments to the Indian people of Minnesota.</p> <p>To provide a continuing liaison between governmental bodies and elected tribal governments and officials.</p> <p>To make recommendations to the state legislature regarding legislation that would benefit the statewide Indian population.</p> <p>To assist in the economic and social well being of Indian people.</p>	<p>Provide upgrade, ongoing training, and technical support for computer equipment for 11 tribes. Make sure email and Internet access is working for all tribes. Provide compatible software for file sharing.</p> <p>Establish listservs for key contacts and manage discussions. Use to notify tribes about programs, etc. Future: online, moderated forums.</p> <p>Post information for tribes on the web site.</p> <p>Provide web space and technical help to get tribe web sites established. Get better access to meeting notes, newsletter info.</p> <p>Enable scheduling for board members.</p>	A
2.	Stabilize internal technology	<p>Improve reliability of communications with stakeholders.</p> <p>Enable internal hosting of web site.</p>	<p>To clarify the nature of tribal governments and the relationship of tribal governments to the Indian people of Minnesota.</p> <p>To provide a continuing liaison between governmental bodies and elected tribal governments and officials.</p> <p>To make recommendations to the state legislature regarding legislation that would benefit the statewide Indian population.</p> <p>To assist in the economic and social well being of Indian people.</p>	<p>Explore alternatives for more reliable communications service.</p> <p>Make sure email can be exchanged reliably with all stakeholders.</p>	A

#	Project Name	Business Objective	Agency Intention, Value, or Service	Proposed Solution	ABC priority (Importance and Impact)
3.	Increase information availability	<p>Help IAC identify and address issues, provide liaison.</p> <p>Reduce phone calls – avoid call or reduce time on the phone; reduce interruptions. Estimate 10% of total staff time.</p> <p>Provide faster service to people with questions.</p> <p>Use consistent data for policies, funds allocation, and agency programs.</p> <p>Raise awareness of tribes and issues affecting tribes.</p> <p>Facilitate information exchange among tribes and between the tribes and state government.</p> <p>Act as a liaison for state services</p> <p>Reuse existing educational info</p> <p>Provide more in depth information for policy makers</p> <p>Provide better planning and cooperation among advisory councils, state agencies, and counties:</p> <ul style="list-style-type: none"> • Provide services more effectively. • Less conflict, more coordinated efforts • Reduce expenses for advisory council members – coordinate better with a smaller number of people (e.g. 60 down to 12). 	<p>To clarify the nature of tribal governments and the relationship of tribal governments to the Indian people of Minnesota.</p> <p>To provide a continuing liaison between governmental bodies and elected tribal governments and officials.</p> <p>To make recommendations to the state legislature regarding legislation that would benefit the statewide Indian population.</p> <p>To assist in the economic and social well being of Indian people.</p>	<p>Post answers to frequently asked questions on the web, with referral links:</p> <ol style="list-style-type: none"> 1. Genealogy and benefits eligibility 2. School reports on tribes 3. Info on gaming, gasoline, and cigarette taxes for individual reservations 4. Provide links to state and federal statutes. 5. Land use laws <p>Be able to update these easily as new information becomes available.</p> <p>Post referral information on the Web to reduce phone calls – avoid call or reduce time on the phone.</p> <p>Add more information to the web site. Cooperate with other orgs to provide links, e.g. state demographer, MHS, Indian legal aid, social services, BIA, Indian Health Service.</p> <p>Improve reliability of communications with the state data network.</p> <p>Designate a person to get information from the reservations – find the right contact, help them to gather it.</p> <p>Reuse existing educational info, e.g. put American Indian History, Culture, and Language curriculum online. Provide info to MHS for state curriculum development. Get source info from tribes. Link to info at MNHS. Link to other previously researched sites, e.g. U of M Duluth</p> <p>Use web site to share advisory council info – set up a section for each council</p> <p>Do an online version of the interactive presentation used for county-Indian summit meeting. Provide answers via audio. Key capability for educating new legislators (ideally, have ready by the start of the session in January).</p> <p>Currently prepare informational packets for Legislature in house. Want to back up this info with web site for more info.</p> <p>Work together with MIGA on web resources.</p> <p>Create a part of the web site for urban issues. Link to private and non-profits in urban areas</p> <p>Publicize web site to policy makers and the general public.</p> <p>Add historical background information to web site – research leading to establishment of IAC's in this and other states.</p> <p>Use other IAC's web sites for design ideas.</p>	A

Strategic Information Resource Management Plan

#	Project Name	Business Objective	Agency Intention, Value, or Service	Proposed Solution	ABC priority (Importance and Impact)
4.	Provide Management technical assistance for small businesses	Expand the economic base on the reservation: start or continue businesses. Increase the effectiveness of the loan program by reducing the failure rate of businesses and the default rate of loans.	To assist in the economic development of Indian people by providing business loans and technical assistance to potential and existing Indian business owners.	Provide management technical assistance with loan program. Be able to travel to reservations to provide assistance: access to information, technology assistance, management (recordkeeping, marketing, operations, inventory, staffing, etc). Van with computers. Provide access to the virtual entrepreneur network for creating business plans (online Oct 1 st). Collaborate with other similar resources.	B
5.	Improve loan administration	Reduce staff time in loan administration. Better monitoring of loans and businesses – make sure required information is received. Faster reporting to the state	To assist in the economic development of Indian people by providing business loans and technical assistance to potential and existing Indian business owners.	Create a method to track loans (e.g. Excel or a database). Consolidate the 4 spreadsheets used today. Hook into MAPS: split payment in principal and interest, credit accounts, update A/R. Build in ticklers for financial statements, late payment notices, insurance. The difficult part is splitting the dollars into MAPS for reporting (consider streamlining MAPS requirements). Check with other agencies (DTED and collections) to share methods and resources.	B
6.	Speed loan approval	Speed the loan process from up to 3 months down to 5 days.	To assist in the economic development of Indian people by providing business loans and technical assistance to potential and existing Indian business owners.	Enable a local pool of people on a regional basis to approve loans. Requires board involvement and change in statute.	B

Project Life Cycle

#	Project Name	Start FY	Life cycle activities/costs								
				2002	2003	2004	2005	2006	2007	2008	2009
1.	Establish electronic communications with tribes		Life Cycle		D, O	D, O	O	O	O	O	O
			Cost								
2.	Stabilize internal technology		Life Cycle		D, O	O	O	M, O	O	O	O
			Cost								
3.	Increase information availability		Life Cycle		D, O	D, O	D, O	M, O	M, O	M, O	M, O
			Cost								
4.	Provide Management technical assistance for small businesses		Life Cycle		D, O						
			Cost								
5.	Improve loan administration		Life Cycle			D	O	O	O	O	O
			Cost								
6.	Speed loan approval		Life Cycle				D, O	O	O	O	O
			Cost								

Initial Business Case Documents

Initial Business Case documents are created for projects planned for the upcoming biennium. They add additional information about the project, including:

- Project identification
- Project definition
- Proposed solution and desirability (benefit and risk)
- Architecture fit
- Project funding
- Project characteristics.

Initial Business Case documents form the basis for an IT budget request, and provide initial project management information for the PMO.

Initial Business Case documents have been created for the following projects, and are attached.

1. Project 1
2. Project 2
3. Project 3

Appendix A: Information Resource Issues and Opportunities

About Information Resource Issues and Opportunities

This section shows Information Resources issues and opportunities. These ideas form the 'seeds' of projects. The following table is generally built in 3 steps:

1. Issues and Opportunities are identified through brainstorming or other activities.
2. Business stakeholders assign priority, and common items are grouped.
3. High priority groups are assigned to realization projects.

Definitions

Issue	A current problem or pain. May be a business issue or an information resource issue. May address improved service, improved efficiency, reduced risk, etc.
Opportunity	Looking forward, something that could improve the business, or how the business is supported by information resources. May address improved service, improved efficiency, reduced risk, etc.
Agency Intention...	Issues or opportunities may be identified while addressing a specific part of the business strategy or a specific Information Resource element. If so, record it here. Items identified during the business services assessment should note the service name here.
Priority	A Addresses an important business strategy and has high impact. B Between A and C. C Addresses a less important business strategy, or low impact.
ID for grouping	A unique ID is assigned to group common or related items that could be addressed in a single project. This is used to sort items together while planning.
Project Name	If the item is assigned to a realization project, this is the project name. 'A' priority items are assigned to a project, but others may not be.

Information Resource Issues and Opportunities

#	Issue or Opportunity	Agency Intention, Value, Service, IR element	ABC priority (Importance and Impact)	ID for grouping common items	Project Name
6	Develop conflict resolution protocol for assisting with issues between tribal governments and state government. Use alternate dispute resolution rather than going to court.	Assist conflict resolution	Not IR		
1	Ways to educate state government on the nature of tribal government: brochures, Create PowerPoint presentations. Publicize web site.	Facilitate policy development to benefit tribes	Note		
2	Currently use Revisor web site to monitor legislation for what affects Indian people.	Facilitate policy development to benefit tribes	Note		
7	Develop a protocol for representing the needs of urban Indians. Collect info via the urban advisory committee. Could be similar to what's used by the Council for Black Minnesotans. Provide technology training, training for at-large members. Communicate different rights of Indians not living on the reservation.	Facilitate policy development to benefit tribes	Technology covered elsewhere		
9	Be more efficient in managing schedule. Step 1: director's schedule. Step 2: coordinate schedules with tribal leaders. Save staff time in scheduling – takes hours and days. Get computers and communications set up; do training.	Facilitate policy development to benefit tribes		Establish electronic communications with tribes	
11	Gather and interpret information on issues. Improve the content of the annual report; include work plan, measures. Need policy analyst position – reallocate staff.	Facilitate policy development to benefit tribes		Increase information availability	
13	Want to be able to monitor Legislative sessions using video. Ideally, get via cable. Would like this to also be available to tribes.	Facilitate policy development to benefit tribes	C		
14	Get better information from tribal meetings. Know when meetings are scheduled; get meeting notes consistently. Be able to get newsletters online (e.g. link to tribe site).	Facilitate policy development to benefit tribes		Establish electronic communications with tribes	
19	Set up online, moderated forums for issues. Set up Listserv for sending out shared information.	Facilitate policy development to benefit tribes		Establish electronic communications	

Strategic Information Resource Management Plan

#	Issue or Opportunity	Agency Intention, Value, Service, IR element	ABC priority (Importance and Impact)	ID for grouping common items	Project Name
				with tribes	
22	Board members time is limited. Set up subcommittees so subject area work can be delegated.	Facilitate policy development to benefit tribes		Establish electronic communications with tribes	
30	Enable email to allow information to be exchanged without having to go to each reservation. Provide training for email and Internet basics to tribes.	Facilitate policy development to benefit tribes		Establish electronic communications with tribes	
29	Make sure tribes are notified about programs, etc., and that notices aren't duplicated. Need to move time-sensitive materials quickly – Listserv would help.	Liaison for services		Establish electronic communications with tribes	
15	Be able to duplicate the interactive presentation used for county-Indian summit meeting ('fry bread test') for other venues, This was a great educational tool.	Provide dialog	C		
17	Conduct survey for stakeholders of the Council of Indian Affairs to determine what they need from us.	Provide dialog	C		
31	Create a database of burial sites with GPS locations. Work with: MHS, DNR, MNDOT. Include land ownership. Be able to show on a map. See if some organization has already done or started this: MNDOT, SHPO, DNR.	Provide reburial	C		
32	Coordinate mapping of tribal lands with state lands – cover type, soils, elevation, etc.	Provide reburial	C		
4	Technical user training has been provided.		C		
18	Get meeting notes from advisory councils online. Get notes from all councils – some are currently better than others. Also get notes from non-profits working in urban areas.	Advisory councils		Coordinate advisory councils	
10	Set up basic computer, communications, and training for tribal contacts.	Facilitate policy development to benefit tribes		Establish electronic communications with tribes	
27	Create a method to track loans (e.g. Excel or a database). Consolidate the 4 spreadsheets used	Administer loans		Improve loan administration	

#	Issue or Opportunity	Agency Intention, Value, Service, IR element	ABC priority (Importance and Impact)	ID for grouping common items	Project Name
	today. Hook into MAPS: split payment in principal and interest, credit accounts, update A/R. Could get reports out faster and with less staff time. Build in ticklers for financial statements, late payment notices, insurance. The difficult part is splitting the dollars into MAPS for reporting.			administration	
3	There are 32 states that have Indian Affairs commissions or councils. Are there opportunities to share knowledge or resources?	Facilitate policy development to benefit tribes		Increase information availability	
8	Currently prepare informational packets for Legislature in house. Want to back up this info with web site for more info.	Facilitate policy development to benefit tribes		Increase information availability	
16	Do an online version of the interactive presentation used for county-Indian summit meeting. Provide answers via audio.	Provide dialog		Increase information availability	
20	Could use web site to share advisory council info – set up a section for each council	Provide education		Increase information availability	
21	Reuse existing educational info, e.g. put American Indian History, Culture, and Language curriculum online. Provide info to MHS for state curriculum development. Get source info from tribes. Link to info at MNHS.	Provide education		Increase information availability	
23	Post answers to frequently asked questions on the web, with referral links: 6. Genealogy and benefits eligibility 7. School reports on tribes 8. Info on gaming, gasoline, and cigarette taxes for individual reservations 9. Provide links to state and federal statutes. 10. Land use laws Be able to update these easily as new information becomes available.	Provide education; Provide referrals		Increase information availability	
24	Designate a person to get information from the reservations – find the right contact, help them to gather it.	Provide education; provide referrals		Increase information availability	
5	Post referral information on the Web to reduce phone calls – avoid call or reduce time on the	Provide education; provide referrals		Increase information availability	

Strategic Information Resource Management Plan

#	Issue or Opportunity	Agency Intention, Value, Service, IR element	ABC priority (Importance and Impact)	ID for grouping common items	Project Name
	phone.				
28	Add more information to the web site. Cooperate with other orgs to provide links, e.g. state demographer, MHS, Indian legal aid, social services, BIA, Indian Health Service.	Provide referrals; info clearinghouse		Increase information availability	
12	Improve reliability of communications with the state data network.	Technical infrastructure		Increase information availability	
25	Provide management technical assistance with loan program. Be able to travel to reservations to provide assistance: research, recordkeeping, etc. (van with computers)	Administer loans		Management technical assistance for small businesses	
26	Enable a local pool of people on a regional basis to approve loans. Speed the process from up to 3 months down to 5 days. Required board involvement and change in statute.	Administer loans		Speed loan approval	

Appendix B: Supporting Documentation

The following information provides additional detail about the agency's business or Information Resource environment.

[Optional: Insert supporting documentation here. Examples include: business strategy information, hardware inventory, software inventory, and network diagram.]



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OFFICE OF GOVERNOR TIM PAWLENTY
130 State Capitol ♦ Saint Paul, MN 55155 ♦ (651) 296-0001

NEWS RELEASE

FOR IMMEDIATE RELEASE:
June 25, 2004

Contact: Daniel Wolter
(651) 296-0001

GOVERNOR PAWLENTY APPOINTS FOUR TO THE COUNCIL ON BLACK MINNESOTANS

Saint Paul – Governor Tim Pawlenty today announced the appointment of Debra Jacoway, Kevin Lindsey, Maryland (Lucky) Rosenbloom, and Vernell Williams to the Council on Black Minnesotans.

Debra Jacoway, of Minneapolis, is a Senior Planning Analyst for the Hennepin County Human Services Department. She previously served as Program Director at the Employment Action Center, and as Workshop Facilitator at Resource, Inc. Jacoway received a B.S. in Business Administration from the University of Minnesota and a M.B.A. in Urban Development and Theological Studies from the Minnesota Graduate School of Theology. She is appointed to the Council for a four-year term which ends January 7, 2008. Jacoway replaces Valerie Geather on the Council.

Kevin Lindsey, of St. Paul, is the CEO of Axis, Inc. Prior to being named CEO, he served as Axis' General Counsel. Before joining Axis in 1999, Lindsey was a partner at the Oppenheimer Wolff & Donnelly LLP law firm. He currently serves as a Commissioner of the St. Paul Public Housing Agency. Lindsey also serves as a member of the St. Paul Public School Citizen's Budget and Finance Advisory Committee. He received a B.S. and a J.D. from the University of Iowa. Lindsey is appointed to a four-year term which ends January 7, 2008. He joined the Council in 2002. Lindsey currently serves as the Council's chair.

Maryland (Lucky) Rosenbloom, of St. Paul, is a Social Studies Teacher at the High School for the Recording Arts, a charter school in St. Paul. His career has included work for the Minneapolis Urban League, Stillwater State Prison, the Minneapolis Park Police, the YWCA, Ecolab, and as a paralegal. Rosenbloom also hosts a weekly radio show and serves as a columnist for the Minnesota Spokesman-Recorder. He received a B.A. in Human Services and Counseling Psychology from Metro State University in St. Paul. Rosenbloom is appointed to a four-year term which ends January 7, 2008. He replaces Taye Reta on the Council.

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Vernell Williams, of Vadnais Heights, owns and operates the Vernell Williams American Family Insurance Agency. She previously served as a claims analyst and field examiner in the insurance industry. Williams previously served as Senior Pastor of Grace Resurrection Ministries in Minneapolis. She has also served as a youth worker, bible teacher, mentor, and member of the prison ministry team. Williams received a B.S. in Criminology from Florida State University in Tallahassee, Florida. She is appointed to a four-year term which ends January 7, 2008. Williams replaces Yvonne Wells-Ellis on the Council.

The Council on Black Minnesotans advises the Governor and Legislature on issues of particular importance to black Minnesotans. The Council is made up of 17 members, including 13 appointed by the Governor.

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STATE OF MINNESOTA

Office of Governor Tim Pawlenty

130 State Capitol ♦ 75 Rev. Dr. Martin Luther King Jr. Blvd. ♦ Saint Paul, MN 55155

FOR IMMEDIATE RELEASE:
December 30, 2003

Contact: Leslie Kupchella
651-296-0001

GOVERNOR PAWLENTY APPOINTS FOUR TO THE COUNCIL ON BLACK MINNESOTANS

Saint Paul – Governor Tim Pawlenty today announced the appointment of Melanie Allen, Felicia Brown, Jeanette Taylor Jones, and Robert Clarence Jones to the Council on Black Minnesotans.

Melanie Allen, of Eagan, is the Manager of Corporate Safety and Health at Ecolab, Inc. in St. Paul. She previously held the position of Agricultural Products Group Formulation Plants Safety and Health Manager at the FMC Corporation in Philadelphia, PA. Prior to FMC, Allen served as Senior Compliance Auditor at 3M Corporate Product Responsibility in St. Paul. She received a B.S. in Chemistry from Texas A&M University and a M.S. in Environmental Health Science from the University of Alabama at Birmingham. Allen is appointed to the Council for a term ending January 1, 2007. She replaces Nekeisia Booyer on the Council.

Felicia Brown, of St. Paul, is District Sales Manager at ACDelco. Prior to joining ACDelco, she was employed at Northwest Airlines in Eagan as Supervisor of Revenue Accounting and Supervisor of Customer Relations. Prior to Northwest Airlines, she was employed as a Sales Representative at Midwest Coca-Cola in Eagan. Brown is the founder of the African American "Impressions Bookclub." She received a B.S. in Business Administration/Aviation Management from Minnesota State University-Mankato. Brown is appointed to the Council for a term ending January 1, 2007. She replaces Rosalind Sullivan on the Council.

Jeanette Taylor Jones, of Plymouth, is currently a health care consultant. She previously served as an Assistant Commissioner of the Minnesota Department of Human Services. Prior to working at DHS, she served as CEO of Minnesota Age and Opportunity, a nonprofit serving seniors. Ms. Jones is licensed as both a registered nurse and an attorney. She serves as an adjunct professor at the William Mitchell College of Law. She received a B.A. from Metropolitan State University in St. Paul and a J.D. from the Pace University School of Law in White Plains, New York. Ms. Jones is appointed to the Council for a term ending January 1, 2007. She replaces Dianne Binns on the Council.

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Robert Clarence Jones, of Minneapolis, is employed by Southside Community Health Service as Community Outreach Director. He previously worked at the St. Paul Urban League as the Male Responsibility Program Manager for the Fathers and Families Initiative Project. He also serves on the St. Paul Foundation's Pan African Community Endowment Fund Board (PACE), and the Board of the Minnesota Organization on Adolescence Prevention, Pregnancy and Parenting (MOAPPP). Jones received a B.A. and a M.A. in Youth Development from Concordia University in St. Paul. He is appointed to the Council for a term ending January 1, 2007. He replaces Duchess Harris on the Council.

The Council on Black Minnesotans advises the Governor and Legislature on issues of particular importance to black Minnesotans. The Council is made up of 17 members, including 13 appointed by the Governor.

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STATE OF MINNESOTA

OFFICE OF GOVERNOR JESSE VENTURA

130 State Capitol ♦ 75 Constitution Avenue ♦ Saint Paul, MN 55155

For immediate release:
Thursday, November 7, 2002

Contact: John Wodele
651-296-0001
John Hultquist
651-296-0019

GOVERNOR APPOINTS EIGHT TO COUNCIL ON BLACK MINNESOTANS

(St. Paul, MN) – Governor Jesse Ventura today announced the appointment of Michael Collins, Reginald Edwards, Duchess Harris, Wilfred Harris, Jacqueline Johnson, Kevin Lindsey, Mohamud Noor and Rosalind Sullivan to the Council on Black Minnesotans.

Collins, St. Paul, is president of DeLaSalle High School in Minneapolis. Collins replaces James Griffin for a four-year term that expires on January 2, 2006.

Edwards, Mankato, is executive director of the Region Nine Development Commission in Mankato. Edwards replaces Abdulwoli Issa for a four-year term that expires on January 2, 2006.

Duchess Harris, Vadnais Heights, is an assistant professor of African-American Studies and Political Science at Macalester College in St. Paul. Harris replaces Leslie Green to complete a four-year term that expires on January 6, 2003.

Wilfred Harris, Brooklyn Park, is founder and president of YES Enterprises, a job placement and staffing business. Harris replaces Sampson Wilson as a representative of West Africa for a four-year term that expires on January 3, 2005.

Johnson, Rochester, is a clinical patient counselor to patients and families at the Mayo Clinic's liver transplant unit in Rochester. Johnson replaces Natonia Johnson for a four-year term that expires on January 2, 2006.

Lindsey, St. Paul, is chief operating officer for Axis, Inc., a company that provides intermediate care facilities and in-home support programs for medically fragile and/or severely mentally retarded persons. Lindsey replaces Paul Bryant to complete a four-year term that expires on January 5, 2004.

Noor, Minneapolis, is a transition team leader for determining MFIP hardship extensions in the Hennepin County Health and Human Services Department. Noor is appointed to a new position as a representative of East Africa for a term that expires on January 2, 2006.

Sullivan, Minneapolis, is a law clerk to Hennepin County District Court Judge LaJune Lange. Sullivan replaces Tina Jackson to complete a four-year term that expires on January 6, 2003.

The Council on Black Minnesotans makes recommendations to the governor and the legislature on improving the economic and social conditions of African American and Native African Minnesotans. The council consists of 17 members, including 13 appointed by the governor.

###

State Council on Black Minnesotans
Distribution of Organizational Costs by Function

The State Council on Black Minnesotans identified the following four substantive areas as its policy/legislative agenda priorities for and 2004-2005 fiscal years. They are listed in lexical order:

- 1) **Black Families and Children Issues**
- 2) **Criminal Justice Issues**
- 3) **Education Issues**
- 4) **Health Issues**

The principal organizational functions performed by the Council cut across these priority areas. These functions are:

20, 60, 20 Exercise

Top Twenty Percent Category:

Function 1: The Council provides education and training to constituents

The Council has multiple constituencies. First, it has a target population constituency comprised of African Americans, Africans and the impoverished. There is a "public policy-makers & administrators" constituency. And, there is an institutional constituency of health and human service and research organizations with similar functions, values, concerns, target populations, and objectives. These constituents are provided education and training services that range from one-on-one meetings to community forums and dialogues.

Activity A - Collaborate with community organizations, like the Urban League and Black Educators, to provide educational and training forums for African American and African communities and organizations.

Activity B - Educate and advise local and state policy makers regarding issues and problems affecting persons of African heritage.

Activity C - Educate and train policy administrators and implementers on issues and conditions confronting our target populations.

Activity D - Educate target populations regarding issue and conditions affecting them.

Function 1 – Costs:	Staff	Operations \$	Total	% of Budget
	\$42,874.00	\$ 9,454.00	\$52,328.00	18.56

Sixty Percent Category (In Priority Order)

Function 2: Conducting Research

Both primary and secondary research is performed. Primary research is conducted to identify issues for legislative/policy agenda. Secondary research focuses on Education, Criminal Justice, Family and Children and Health issues and racial disparities/disproportionalities. Use research information to monitor the status of Africans and African Americans in Minnesota and promote improvements in identified status.

Activity A - Issue identification research is conducted at community meetings and forums.

Activity B - Monitor and assess research conducted by local, state, and federal agencies and organizations.

Activity C - Informal research is conducted at planning, development and operational meetings by staff and Board.

Function 2 – Costs:	Staff	Operations \$	Total	% of Budget
	\$30,846.00	\$ 5,220	\$36,066.00	12.79

Function 3: Council Promotes Cultural and Economic Development

Cultural Development - Present and participate in cultural events and activities to promote cultural identity and understanding. Promote cultural competency and inclusion. Address racism, racial disparities and disproportionalities.

Economic Development - Monitor and assess economic development programs designed to impact our target populations. Conduct and review research on the economic status of Africans and African Americans.

Activity A – Educate target populations regarding issues and conditions affecting them.

Activity B – Collaborate with and educate policy makers and implementers with the goal of increasing cultural competency and understanding and promoting a decrease in individual and institutional racism

Activity C – Assist target populations, agencies and organizations to increase their capacities to deal more effectively with cultural issues and racial disparities

Activity D - Promote and preserve cultural identity through providing and participating in "cultural" events in the African and African American communities.

Function 3 – Costs:	Staff	Operations \$	Total	% of Budget
	\$30,540.00	\$ 4,640	\$35,180.00	12.48

Function 4: The Council manages stakeholder relations and public inquiries.

Stakeholder relations are fostered and managed through serious collaborative participation in stakeholder organizations and activities.

The Council acts as a facilitation and mediation tool and responds to inquiries regarding the Council and specific substantive issues areas affecting persons of African heritage.

Activity A - The Council sponsors community forums and dialogues.

Activity B - Works with community media to insure wide distribution of relevant information.

Activity C - Responds to requests for information on issues affecting Africans and African Americans.

Activity D - Provides information referral services

Activity E - Develops and supports programs that and facilitate and promote African and African American Relations.

Function 4 – Costs:	Staff	Operations \$	Total	% of Budget
	\$12,718.00	\$ 2,900.00	\$15,618.00	5.54

Function 5: Council sets strategic direction and operational plans.

These activities are conducted by the Council's Board of Directors. In addition, the Council participates on Advisory Boards and Commissions that perform these tasks.

Activity A - Council Executive Committee and Board meetings

Activity B – Conduct community forums and dialogues to develop legislative/policy agenda and target populations, community & constituency priorities and operational plans.

Activity C – Office of Minority and Multicultural Health and other health disparities/disproportionalties focused organizations

Activity D - Criminal Justice and Racial Profiling issues

Function 5 – Costs:	Staff	Operations \$	Total	% of Budget
	\$9,742.00	\$ 2,332.00	\$12,074.00	4.28

Function 6: The Evaluation Function.

Council develops performance targets and measures, monitors and manages performance. A major function of the Council is to monitor and evaluate the performance of local, state, regional and federal governmental units and assess the impact of their policies and program activities on populations of color.

Activity A – Assists in the development of performance objectives for our institutional and organizational constituencies.

Activity B - Develop performance objectives and targets for the Council and Council programs

Activity C – Promotes responsibility and accountability.

Activity D – Works to insure that resources are equitably distributed to African Americans, Africans, other populations of color and American Indians

Activity E - Works to reduce disparities and disproportionalities

Function 6 – Costs:	Staff	Operations \$	Total	% of Budget
	\$5,813.00	\$ 870.00	\$6,683.00	2.37

Function 7: Financial Management Functions

Activity A – Develops and maintains budgets through involvement of Executive Director and staff, Council Treasurer, Executive Committee and Council Directors

Activity B – Council reports and analyzes financial performance

Activity C – Council audits financial reports.

Function 7 – Costs:	Staff	Operations \$	Total	% of Budget
	\$30,089.00	\$ 5,220.00	\$35,309.00	12.52

Function 8: Human Resources Management Functions

Activity A - The Council manages personnel resources. Through the Executive Director, the Council determines organizational structure and authority delegation.

Activity B – The Council recruits and hires employees

Activity C – The Council retains and develops employees and manages employee performance.

Activity D – The Council pays, rewards and recognizes staff.

Activity E - The Council manages contracts and other agreements. More specifically, the Council supervises and manages the Coordinators of the Dr. Martin Luther King Jr. Celebration, the African American Tobacco Education Network and the African American Teen Pregnancy and STD/HIV Prevention Project.

Function 8 – Costs:	Staff	Operations \$	Total	% of Budget
	\$23,849.00	\$ 5,568.00	\$29,417.00	10.43

Total – Sixty Percent Category

	Staff	Operations \$	Total	% of Budget
	\$143,597.00	\$ 26,750.00	\$170,347.00	60.37

Lower Twenty Percent Category

Function 9: Management of Operational Functions

Council establishes information management direction and architecture strategy. It developed a Strategic Information Resource Management Plan (SIRMP) and a Comprehensive Database System Plan. And, using standard operational procedures and activities, it performs the following activities.

Activity A – Council procures and manages goods, services, and systems.

Activity B – Council manages and disposes of assets.

Function 9 – Costs:	Staff	Operations \$	Total	% of Budget
	\$55,611.00	\$ 9,964.00	\$65,575.00	23.26

*** Note: This report is based on a staff survey that was conducted to determine each staff member's level of involvement across functional areas being addressed.

The dollar amounts and percentage levels are over as a result of rounding the calculations:

<u>Budgeted Amount</u>	<u>Calculated Amount</u>	<u>Overage</u>
\$ 282,000 (100%)	\$ 288,250 (102.19%)	\$ 6,250 (2.19%)

State Council on Black Minnesotans Distribution of Blacks in Minnesota

(Aug 25, 2004)

Black Statistics: 2000 Census

MN Total	4,919,479	MN Black Population	172,000 Population to 200,000 (1-range)
		Blacks as % of MN Pop.	3.5%
 Twin Cities Metro Area Population (*SMSA – 7 county)	 2,968,806	SMSA Black Population (*Standard Statistical Metropolitan Area)	 157,963
		Blacks as a % of SMSA	5.3%
		Black SMSA Pop. as a % of Black MN Pop.	91.8%
 Minneapolis Population	 382,618	Minneapolis Black Population	 69,000
		% of Mpls. Pop.	18.03%
		% of SMSA Pop.	2.32%
		% of Blk SMSA Pop.	43.70%
		% of MN Pop.	1.40%
 St. Paul Population	 287,151	St. Paul Black Population	 33,637
		% of St. Paul Pop.	11.71%
		% of SMSA	1.13%
		% of Blk. SMSA	21.29%
		% of MN Pop.	0.68%

¹ Range estimated by State Demographer – taking into account inaccurate census data.

Distribution of Blacks in Minnesota
(Top Cities Within Twin Cities Area SMSA)
(Ordered by Black Population Level 2000 Census – Inclusion criteria = 100+)

City/County	Total Pop	Black Pop	% of Total City/Township	% of Blacks in SMSA 157,963	% of MN Blacks 172,000
ANOKA COUNTY	298,084	4,756	1.6%	3.01%	2.77%
Coon Rapids	61,607	1,346	2.18%	0.85%	0.78%
Fridley	27,449	939	3.4%	0.59%	0.55%
Columbia Heights	18,520	671	3.62%	0.42%	0.39%
Anoka City	18,076	446	2.47%	0.28%	0.26%
Lino Lakes	16,791	417	2.48%	0.26%	0.24%
Blaine	44,942	387	0.86%	0.24%	0.23%
Andover	26,588	143	0.54%	0.09%	0.08%
CARVER COUNTY	70,205	417	0.59%	0.26%	0.24%
Chaska	17,449	178	1.02%	0.11%	0.10%
Chanhausen	20,321	152	0.75%	0.10%	0.07%
DAKOTA COUNTY	355,904	8,091	2.27%	5.12%	4.70%
Burnsville	60,220	2,452	4.07%	1.55%	1.43%
Eagan	63,557	2,166	3.41%	1.37%	1.26%
Apple Valley	45,527	870	1.91%	0.55%	0.51%
Inver Grove Heights	29,751	625	2.10%	0.40%	0.36%
Lakeville	43,128	553	1.28%	0.35%	0.32%
West St. Paul	19,405	549	2.83%	0.35%	0.32%
Rosemount	14,619	297	2.03%	0.19%	0.17%
South St. Paul	20,167	258	1.28%	0.16%	0.15%
Mendota Heights	11,343	101	0.89%	0.06%	0.06%
HENNEPIN COUNTY	1,116,200	99,943	8.95%	63.27%	58.11%
Minneapolis	382,618	69,000	18.03%	43.8%	40.12%
Brooklyn Park	76,338	9,659	12.65%	6.11%	5.62%
Brooklyn Center	29,172	4,110	14.09%	2.60%	2.39%
Bloomington	85,172	2,917	3.42%	1.85%	1.70%
St. Louis Park	44,126	1,930	4.37%	1.22%	1.12%
Plymouth	65,894	1,783	2.71%	1.13%	1.04%
Eden Prairie	54,901	1,253	2.28%	0.79%	0.73%
New Hope	20,873	1,207	5.78%	0.76%	0.70%
Crystal	22,698	953	4.20%	0.60%	0.55%
Hopkins	17,145	890	5.19%	0.56%	0.52%
Robbinsdale	14,123	811	5.74%	0.51%	0.47%
Minnetonka	51,301	767	1.50%	0.49%	0.45%
Golden Valley	20,281	728	0.36%	0.46%	0.42%

City/County	Total Pop	Black Pop	% of Total City/Township	% of Blacks in SMSA 157,963	% of MN Blacks 172,000
Edina	47,425	546	1.15%	0.35%	0.32%
Maple Grove	50,365	528	1.05%	0.33%	0.31%
Champlin	22,193	314	1.41%	0.20%	0.18%
RAMSEY COUNTY	511,035	38,900	7.61%	24.63%	22.62%
St. Paul	287,151	33,637	11.71%	21.29%	19.56%
Maplewood	34,947	1,236	3.54%	0.78%	0.72%
Roseville	33,690	945	1.47%	0.60%	0.55%
New Brighton	19,672	738	3.75%	0.28%	0.43%
Little Canada	9,771	410	4.20%	0.26%	0.24%
North St. Paul	11,292	313	2.77%	0.20%	0.18%
Mounds View	12,738	306	2.40%	0.19%	0.18%
White Bear Lake	23,974	262	1.09%	0.17%	0.15%
Shoreview	25,924	261	1.01%	0.17%	0.15%
Vadnais Heights	13,069	194	1.48%	0.12%	0.11%
Falcon Heights	4,327	187	4.32%	0.12%	0.11%
Arden Hills	9,652	127	1.32%	0.08%	0.07%
Lauderdale	2,364	116	4.91%	0.07%	0.07%
St. Anthony	2,348	105	4.47%	0.07%	0.06%
SCOTT COUNTY	89,498	824	0.92%	0.52%	0.48%
Savage	21,115	335	1.59%	0.21%	0.19%
Shakopee	20,568	273	1.33%	0.17%	0.16%
Prior Lake	15,917	122	0.77%	0.08%	0.07%
WASHINGTON COUNTY	201,130	3,689	1.83%	2.34%	2.14%
Woodbury	46,463	1,168	2.51%	0.74%	0.68%
Cottage Grove	30,582	720	2.35%	0.46%	0.42%
Oakdale	26,653	611	2.29%	0.39%	0.36%
Bayport	3,162	569	17.99%	0.36%	0.33%
Oak Park Heights	3,957	175	4.42%	0.11%	0.09%
St. Paul Park	5,070	115	3.06%	0.07%	0.07%

Distribution of Blacks in Minnesota
(Top 20 City/Townships Outside Twin Cities SMSA)
 (Ordered by Black Population Level 2000 Census)

City/County	Total Pop	Black Pop	% of Total City/Township	% of Total MN 4,919,479	% of MN Blacks 172,000
1. Rochester, Olmstead	85,806	3,064	3.57%	.06%	1.78%
2. Duluth, St. Louis	86,918	1,415	1.06%	.03%	.82%
3. St. Cloud – 3 Counties	60,107	1,402	2.33%	.03%	.82%
4. Mankato, Blue Earth	32,427	616	1.90%	.01%	.36%
5. Fairbault, Rice	20,818	561	3.13%	0.01%	.33%
6. Marshall, Lyon	12,735	355	2.79%	0.01%	.21%
7. Owatonna, Steele	22,434	351	1.56%	0.01%	.20%
8. Appleton Twn, Swift	2,871	308	10.73%	0.01%	.18%
9. Winona, Winona	27,069	306	1.13%	0.01%	.18%
10. Moose Lake, Carlton	2,239	260	11.61%	0.01%	.15%
11. Woodville Twn, Waseca	2,273	261	11.48%	0.01%	.15%
12. Moorhead, Clay	32,117	247	0.75%	0.01%	.14%
13. Sandstone Twn, Pine	1,614	221	13.69%	0.00%	.13%
14. Worthington, Nobles	11,283	215	1.91%	0.00%	.13%
15. Red Wing, Goodhue	16,116	213	1.32%	0.00%	.12%
16. Austin, Mower	23,314	188	0.81%	0.00%	.11%
17. Wilmar, Kandiyohi	18,351	165	0.90%	0.00%	.10%
18. St. Peter, Nicollet	9,747	153	1.57%	0.00%	.09%
19. Northfield, Rice	16,590	154	0.93%	0.00%	.09%
20. Waseca, Waseca	8,493	118	1.39%	0.00%	.07%

LOCAL NEWS

ST. PAUL ROSEVILLE MAPLEWOOD LITTLE CANADA NORTH ST. PAUL FALCON HEIGHTS LAUDERDALE

INSIDE AWARDS, EVENTS AND OTHER NEWS FROM SCHOOLS IN YOUR COMMUNITY

Creative extremists

(continued)

They heard from Little and from preachers and politicians, including Gov. Tim Pawlenty and U.S. Sen. Mark Dayton. The speakers seemed to have a common theme: Racial inequality and injustice must be wiped out.

They spoke of being inspired by King's message, but only one or two touched on the political thoughts King expressed with greater frequency in his later years; for example, he once described U.S. foreign policy as America's "giant triplets of racism, materialism and militarism."

Pawlenty said King changed the world.

"We should ask the question, 'How did he do it?'" the governor said.

Answering his own question, he said King did it by living for the truth, fight-

ing for the truth and, ultimately, dying for the truth.

"Such truth-tellers are among us today, and we must have the ears to hear them," Pawlenty said.

The event was coordinated by the Governor's Commission on the Rev. Dr. Martin Luther King Jr. Minnesota Holiday Observance. It began with a rally at St. Paul's Central High School. Then, braving subzero weather, many in the crowd marched down Marshall Avenue to Concordia's Gangelhoff Auditorium.

As they marched, they sang such civil rights-era anthems as "Wade in the Water," "We Shall Overcome" and "We're Marching on to Freedom Land."

The theme of the event was "How Far From Freedom," and while the speakers said progress had been made, they remained troubled by the disparities and inequalities that persist in America 37 years after King's death.

They noted the income gap between white and black workers in comparable jobs. They noted health issues confronting people of color. They noted the

struggle for equal justice under the law.

"Nothing is ever easy in this society when you're fighting for the oppressed," said Katie McWatt, a local civil rights leader who received an award from the commission for her work, as did Little and three others.

McWatt, long an officer in the St. Paul NAACP who helped established the St. Paul Department of Human Rights, noted King once said he wanted to be "a drum major for justice."

"We're all drum majors and we need to go out and bang the drum," McWatt said.

Little tried to join the Minneapolis Fire Department in 1949. Though he passed the written and physical parts of the test, he failed the oral exam. He later confronted one of his testers, who told him his scores had been fine but that Minneapolis didn't want to desegregate its firehouses.

He said minorities in America still seek economic equality and that the lack of it is perhaps the biggest shortcoming of the civil rights movement during the past decade or so.

Inspired by the dream, they march

Nationwide, they gather to honor King and his vision

BY LOUISE CHU
Associated Press

ATLANTA — Americans inspired by Martin Luther King Jr. took part in marches and rallies across the country Monday, drawing from the late civil rights leader's message to call for an end to the Iraq war, advocate affirmative action and speak out for gay rights.

In King's hometown, parade spectators lined the streets, dancing to Stevie Wonder's "Happy Birthday" and listening to King's speeches played through loudspeakers. Thousands of marchers then walked through the Atlanta district where King grew up and preached.

In a commemorative service marking the holiday at the historic Ebenezer Baptist Church, Martin Luther King III asked the congregation to remember his father's legacy of peace as America wages war in Iraq and to remember his message of compassion in light of the tsunami disaster.

King preached at Ebenezer from 1960 until his assassination in 1968 at age 39. He would have turned 76 on Saturday.

At a King day breakfast in Boston, Sen. John Kerry said in reference to his loss as the Democratic presidential nominee, "Martin Luther King reminded us that yes, we have to accept finite disappointment, and I know how to do that." Listeners chuckled. "But he said we must ... never give up on infinite hope."

In Montgomery, Ala., the city where King led the famous bus boycott, a crowd gathered at the steps of the state Capitol near where King spoke at the end of the Selma-to-Montgomery voting rights march nearly 40 years ago.

Speakers included Public Service Commissioner George Wallace Jr., whose father, former four-time Gov. George Wallace, once promised to preserve segregation in a fiery inauguration speech from the same steps.

Wallace said his father's views changed after he was left paralyzed by an assassination attempt and later visited the Dexter Avenue King Memorial Baptist Church, where King once served as pastor, to ask for forgiveness.

"His journey from the Old South to Dr. King's church was one that we all took. The pain my father suffered allowed him to understand the suffering of others," Wallace said. "We have a unique opportunity in Alabama to demonstrate to the world that Dr. King's dream is still alive."

In Atlanta, Republican Sen. Saxby Chambliss told the crowd at Ebenezer that King's work is unfinished.

"The dream of Dr. King will not be fulfilled until everyone who is uneducated is educated, everyone who is homeless has a roof over their head, and all who hunger become fed," Chambliss said.

In Denver, tens of thousands walked two

Rondo tales keep neighborhood alive

Library oral history project debuts

BY LAURA YUEN
Pioneer Press

More than 40 years after the construction of Interstate 94 ripped apart the homes and businesses of St. Paul's old Rondo neighborhood, stories about life in the community are engendering more tales — often with laughter, sometimes with a sting.

On a day suited for remembering, it seemed that history was doing its job.

During a Martin Luther King holiday breakfast Monday, Gaynell Ballard and her two grown daughters scanned an exhibit of posters offering first-person accounts told by her former neighbors along Rondo Avenue, the heart of the city's black population. The photos of old mentors and social clubs triggered smiles of recognition.

"I grew up with a lot of these people," Ballard said. Even though the enclave was decimated by what she calls "urban renewal, Negro removal," their hearts still lie in Rondo, she said.

Two years in the making, the Rondo Oral History Project made its formal debut Monday at the Hallie Q. Brown/Martin Luther King Community Center, a community gathering spot today for those living near the former neighborhood.

Although the corridor was home to a mix of people, the traveling display largely focuses on day-to-day life of the area's black community. The mosaic is intended to whet people's appetites for the fully transcribed interviews of 33 people who lived in the area from the 1930s to the 1950s.

If you aren't convinced that a subject's voice can speak from the page, read what Willie Lee Frelix, 89, had to



PHOTO COURTESY OF HAND IN HAND

Excluded from many social clubs because of their race, black residents of St. Paul's old Rondo neighborhood would gather in their homes instead. At front left in the undated photo above is Bernice "Bunny" Wilson, a participant in the Rondo Oral History Project.

nonprofit Hand in Hand, said she was struck by many residents' sense of hard work and resolve. Three of the study's participants have died since its completion.

"They were willing to talk about the positive more than the painful," Cavett said. "I would ask about racism, but what I found most of the time was that ... there was an attitude of, 'We're going to get around it, get over it.'"

In the project, Bernice Wilson chats about the social clubs she entertained in her home. Many African-Americans took to gathering in their own homes because they had been excluded from other clubs because of race.

On Monday, Wilson's daughter, Pat Crutchfield, said the destruction of Rondo broke her mother's heart. "When (Interstate) 94 came, we were so displaced," she said.

Like Crutchfield, others remembered feeling they had many mothers while growing up in Rondo.

good because we know our stories will be told so our children can see," said Gloria Massey, 70, a project participant who lived near Rondo Street. "I'm not going to be here forever."

But her story will.

Laura Yuen can be reached at lyuen@pioneerpress.com or 651-228-5498.

FYI

The public soon will be able to check out for themselves personal stories of St. Paul's former Rondo neighborhood, the heart of the city's black community.

Handwritten 33 oral histories have been turned over for processing to St. Paul's Central Library and the Lexington branch, as well as to the Minnesota Historical Society and the Ramsey County Historical Society. Tapes of the interviews will be available at the Minnesota History Center.

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INSIDE

ENTERTAINMENT



Lightning struck twice for Ice Cube as rapper and film star ...P.11

BUSINESS NATION



Carson talks about giving and the Minneapolis Foundation ...P.6B

SPORTS



Dr. King's words ring true decades after his passing

By Dr. Martin Luther King, Jr.
MLK LIBRARY

The following is the first part of two parts of an essay written and orated by Dr. Martin Luther King, Jr. in 1963. It is titled 'A Knock at Midnight' and was published in the book, Strength to Love. It appears courtesy of the Martin Luther King, Jr. Papers Project at Stanford University and the MLK Library:

Although this parable is concerned with the power of persistent prayer, it may also serve as a basis for our

contest for supremacy. Two world wars have been fought within a generation and the clouds of another war are dangerously low.

For modern man, absolute right and wrong are a matter of what the majority is doing

Man now has atomic and nuclear weapons that could within seconds completely destroy the major cities of the world. Yet the arms race continues and nuclear tests still explode in the atmosphere, with the grim prospect that the very air we breathe will be poisoned by radioactive fall-out. Will these circumstances and weapons bring the annihilation of the human race?

When confronted by midnight in the social order we have in the past turned to science for help. And little wonder! On so many occasions science has saved us.

When we were in the midnight of physical limitation and material inconvenience, science lifted us to the bright morning of physical and material comfort.

When we were in the midnight of crippling ignorance and superstition, science brought us to the daybreak of the free and open mind. When we

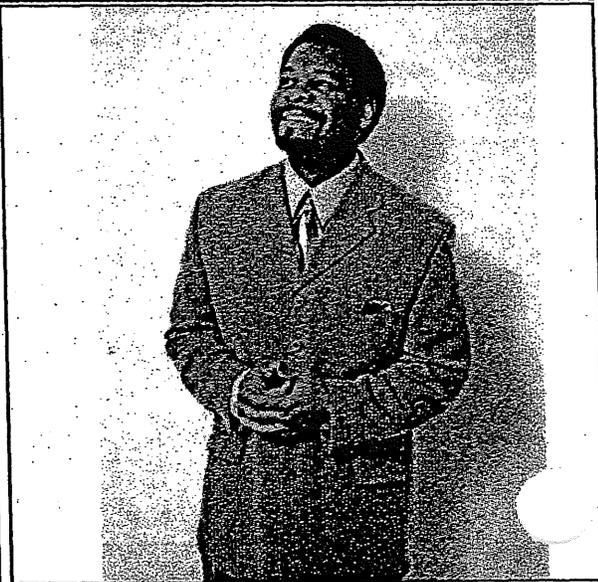
KING: turn to 2



Dr. Martin Luther King, Jr.

thought concerning many contemporary problems and the role of the church in grappling with them. It is midnight in the parable; it is also midnight in our world, and the darkness is so deep that we can hardly see which way to turn.

It is midnight within the social order. On the international horizon nations are engaged in a colossal and bitter



Efreem Dyon Smith

Smith to be featured speaker

By Aaron Smith
ONE NATION NEWS

reconciliation issues.

A Minneapolis native will be the featured speaker for the Governor's Commission on the Rev. Dr. Martin Luther King Jr. Minnesota Holiday Celebration, one of several MLK Day events in the Twin Cities.

Efreem Dyon Smith is an internationally recognized leader and speaker who uses storytelling, comedy, and Gospel preaching to inspire, motivate and present transforming truth to people of all ages and ethnicities.

He also consults on diversity and

Smith's roots in the Twin Cities are strong. He served with Hospitality House Boys and Girls Club, the Minnesota Fellowship Of Christian Athletes, executive director of the Park Avenue Foundation as well as the associate pastor of Park Avenue United Methodist church; all located in Minneapolis.

Currently, he serves as Pastor of The Sanctuary Covenant Church and Board Chair of The Sanctuary Community Development

SMITH: turn to 5

Nice, Culpepper
want to keep
scot ehan



McCombs
doesn't mince
words on year

STORIES IN SPORTS

MINDFULNESS

Contemplating a raisin is an exercise in taking life more slowly **VARIETY**



Tuesday

January 18, 2005

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Star Tribune

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NEWSPAPER OF THE TWIN CITIES

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MARTIN LUTHER KING JR. DAY | THE REMEMBRANCES

LOOKING TO THE FUTURE



Bruce Bisping/Star Tribune

In St. Paul, about 1,000 people walked down Marshall Avenue in subzero weather Monday on their way to the state's official King Day celebration. Among the front-row leaders, from left, are Amy Klobuchar, Benjamin Gross, Sen. Mark Dayton and Sen. Norm Coleman.



Ric Feld/Associated Press

In Atlanta, Coretta Scott King, right, embraced the Rev. Suzzan D. Johnson Cook at a service held at Ebenezer Baptist Church.



Richard Sennott/Star Tribune

In Minneapolis, a prayer breakfast at the Convention Center highlighted other area events. Journalist Juan Williams spoke at the breakfast, which had music by Excelsior, above, and a theme of "Strong Minds, Great Hearts, Ready Hands and True Faith ... Remember the Dream."

Twin Cities celebrations focus on the man, work still to do

by Kevin Duchscherer and Jackle Crosby
Star Tribune Staff Writers

Twin Cities disciples of the Rev. Martin Luther King Jr. marked his holiday Monday by stressing

happened then.... It's not just about memory," Toni Carter, chairwoman of the St. Paul school board, told a youth rally at Central High School. "We are here to rededicate ourselves, not just to a memory but to the legacy" of King, who would have turned 76

official King Day celebration at Concordia University's Gangelhoff Arena, where state and local leaders participated in a two-hour program of song and speeches. About 1,000 people braved temperatures hovering just below zero during the half-mile walk

lis Convention Center breakfast heard journalist and author Juan Williams urge that King be remembered as a living, breathing person rather than an icon "whose name appears on so many street signs in certain neighborhoods in America."

KING from A1

Awards and performances in St. Paul also pay tribute

Nearly 37 years after his assassination on a motel balcony in Memphis, King has long since slipped into legend as arguably the nation's most significant civil rights leader. Speakers Monday seemed concerned that King has become ossified in history as a bloodless mythical figure who has little contemporary relevance.

In fact, said St. Paul civil rights activist Katie McWatt, the United States in 2005 — in the midst of a controversial war and vigorous debate over the future of social programs — resembles the country King knew in 1968.

"The reason we honor him is for his contributions, but also because he pointed the way for years to come," she said.

In speeches and writings, King defined "a beloved community" free of bias and hatred which people today must work to bring about, the Rev. Efreem Smith said in his keynote address at Concordia.

"We can sit around and talk about what Dr. King would say today ... [but] sometimes that's a scapegoat for what you should say today," Smith said.

Rose to the challenge

Williams, a senior correspondent for National Public

"The reason we honor him is for his contributions, but also because he pointed the way for years to come."

— Katie McWatt, civil rights activist

Radio and a Fox News Channel political analyst who has written a number of books about the civil rights movement, said at the breakfast that he worried those born after April 4, 1968, the day King was shot and killed, think of him as someone they're "required to know about."

"In fact, they secretly think that King is the 'acceptable' civil rights leader," Williams said. "That's why you can get corporate captains together, political leaders together, to celebrate King. That's why there's a federal holiday in his honor. Because he's not Malcolm X. He's not a threatening black man."

Williams painted King as a busy family man, a 25-year-old rookie preacher who wasn't quite sure how to help Rosa Parks when she was jailed for refusing to sit in the back of a bus in Montgomery, Ala.



Photographs by Bruce Blasing/Star Tribune
Elijah Abdullah Muhammad of Minneapolis sounded a call to prayer Monday during a youth rally at Central High School in St. Paul that preceded the state's official Martin Luther King celebration.

King was an "average human, just like you and me, who rose up in his moment to meet the challenge," he said.

The event, in its 15th year, was sponsored by the General Mills Foundation and the United Negro College Fund. The diverse crowd reflected King's dream: white men in Vikings jerseys, black elders in pressed suits, infants and school children.

Kendall Boyd, a senior at the Blake School in Minneapolis, attended the breakfast with her brother and eight others from the school. She said she knows she has benefited from King's work and the struggles of previous generations.

"[King's] message is more prevalent in society now," she said. "After you study him and

learn about his ideals, you want to try to emulate what he worked so hard for."

Warm words, cold day

Gov. Tim Pawlenty, Sen. Mark Dayton and Minneapolis Mayor R.T. Rybak spoke at the Concordia program. McWatt, a former Urban League director, was honored with a humanitarian award, as were James Addington and the late Imani-Nadine Addington, formerly of the Minnesota Collaborative Anti-Racism Initiative; Bobby Hickman, a longtime St. Paul youth leader, and Matthew Little, a Twin Cities civil rights pioneer.

The warm words and energetic performances, including traditional African dances by a troupe of St. Paul grade school-



Among rapper and comedian Tou Ger Xlong performed at the Central High youth rally.

ers, at the arena offset the sub-zero weather outside.

Kristy Lund of Forest Lake brought her daughter Janessa and niece Janae, both 8, to the march and program. The girls, barely visible beneath parkas and hoods, "need to be raised to know it doesn't matter what someone's skin color is," said Lund, who added she attends the event every year.

Janessa fixed her mom with a that's-all-well-and-good look, then said: "My toenail feels like it's coming off."

The writers are at kduchscher@startribune.com and jcroby@startribune.com.

The Twin Cities remember MLK Jr.



Community members march to from Central High School to Concordia University Auditorium for the morning of January 17.



Performers like the address to a group of 500 people at the battle of the Marais, Minneapolis on Monday.

Spike Lee celebrates MLK with Twin Cities

What would Martin think now?

By Rashi Anderson
Community Editor

Acclaimed filmmaker, actor, and activist Spike Lee was in town last weekend as guest speaker for the Basilica's annual MLK Day Celebration, one of the metro area's several celebrations honoring the civil rights martyr, Rev. Dr. Martin Luther King Jr.

Approximately 1,200-1,500 winter-hardened persons attended the event, braving -20 below wind chills. The program included a gospel choir, a humanitarian awards ceremony, and a stirring rendition of the Sam Cooke civil rights era song *A Change is Gonna Come* by local singer Robert Robinson.



Spike Lee at the Basilica

Photo by Emmett Timmons

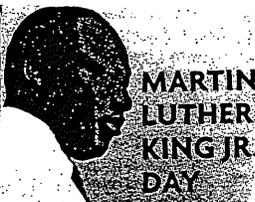
Lee made himself available to local press prior to the formal event. In the press conference Lee hinted at some of the themes he would be addressing before the Basilica crowd. He also hinted at a possible remake of his 1987 classic film "School Daze," keeping the famous repeated shouts at the end of the first film intact, since so many folks didn't get the message to "Wake up," the first time around.

The director decried the increasing commercialization and lack of substance of the holiday, and questioned whether or not people were even aware of what King stood and died for. Lee reminded people that King probably would have lived had he limited his message to just "We shall overcome." Lee said it was more likely that King's global awareness — opposition to the Vietnam War and his attacks on poverty — played a role in his assassination on April 4, 1968.

Lee spoke about his upbringing in Atlanta and Brooklyn, and explored parents to involve themselves in the lives of their children. He warned about the consequences of marginalizing education, and of the disconnect between wanting to learn and wanting to stand on a street corner.

Other topics Lee touched on ranged from the CIA and drug cartels to prisons and the quagmire in Iraq being fought by mostly low-income people of color. In an end of his press conference, he said that if people, especially parents, would teach their young about MLK, it wouldn't be simply as a day off. He also invoked the spirit of Martin Luther King Jr. and said that King possessed the courage to speak up and stand up for what was right without regard for his own life. He also noted that the two were from similar backgrounds and that they were both killed by bullets.

Mr. Lee left a good impression on many people. He was very aware of his skill as a public speaker. What was clear from his speech is that there is still much work to be done, as the racial climate in the Twin Cities can attest.



HOLIDAY EVENTS

Martin Luther King Jr. Day will be observed Monday. Here are some Twin Cities observances planned for the day:

7:30 a.m. — "Strong Minds, Great Hearts, Ready Hands & True Faith ... Remember the Dream." 15th annual Dr. Martin Luther King Jr. Holiday Breakfast. Keynote speaker is journalist Juan Williams. Minneapolis Convention Center. Tickets \$30. Information: www.mlkbreakfast.org and 763-764-3221.

8 a.m. — Prayer service at St. Joseph's Catholic Church, Red Wing, Minn. Featured speaker James Kirkpatrick, state deputy commissioner of human rights.

9:30 a.m.-1 p.m. — "How Far From Freedom?" St. Paul events organized by the Governor's Commission on the Rev. Dr. Martin Luther King Jr. Holiday Celebration. 9:30 a.m. rally, Central High School; 10:30 a.m. march to Concordia University; 11 a.m.-1 p.m. program at Gangelhoff Auditorium, Concordia University.

10:30 a.m. — Stories for MLK Day, Southdale Library, 7001 York Ave. S., Edina, 952-847-5900. For school-age children and families.

Children Film Series: MLK Jr., Penn Lake Library, 8800 Penn Ave. S., Bloomington, 952-847-5800.

Noon — Racial unity luncheon, Calvary Church, 2120 Lexington Ave. N., Roseville. Information: www.cavalrychurch.us or 651-487-2855.

Noon — Ecumenical service, St. Olaf Catholic Church, 215 Eighth St. S., Minneapolis.

Noon-1 p.m. — Bells at Minneapolis City Hall play traditional and popular songs by black songwriters.

1 p.m. — "Building Peace in Our Community." Presentation on King with performances by James Gear and Nu Friends and the New Salem Missionary Baptist Choir, and address by Kevin D. West playing King. Hoversten Chapel, Foss Center, Augsburg College, Minneapolis. Information: 612-330-1022.

2 p.m. — Movie matinee: "Selma, Lord, Selma," Brookdale Library, 6125 Shingle Creek Parkway, Brooklyn Center, 952-847-5600. For ages 9 to teens.

2-4 p.m. — "People Like Us: Social Class in America," Edina Library, 5280 Grandview Square, 952-847-5425.

5-6:30 p.m. — Eau Claire Human Rights Coalition sponsors "A Dream for All People." Boys and Girls Club of Greater Chippewa Valley in downtown Eau Claire, Wis. Information: 715-836-5587.

7 p.m. — "Moving the Dream Forward: Celebrating the Life, the Legacy and the Dream of Dr. Martin Luther King Jr.," Oxboro Library, 8801 Portland Ave. S., Bloomington, 952-847-5775.

7 p.m. — "Mine Eyes Have Seen the Glory..." a service of music and spoken word, St. Mark's Evangelical Lutheran Church, 2499 N. Helen St., North St. Paul.

For a listing of other upcoming events as well as holiday closings, see Page 7B

note from...

MARY J KASSERA

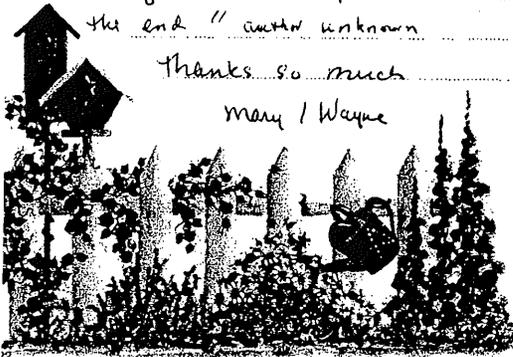
A note to thank you for your inspiring message at the highschool and our evening group. Your overall optimism was greatly needed in a time of crisis. You made the headlines in our local Gazette!

Wonderful article. It summarized well the message you gave.

Thought you might like this quote

"Everything is alright in the end, if it's not alright it isn't the end" author unknown

Thanks so much
Mary / Wayne



Weather

Tonight — Partly cloudy. Lows around 5 above. Southwest winds 5 to 10 mph.
Saturday — Partly cloudy with a chance of flurries. Highs around 25. Southwest winds 5 to 10 mph.

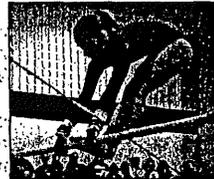


Friday

50 CENTS

Established in 1870

Sports: P. 6-7



**Gymnastics:
Ponies beat
Mounds View in
SEC meet**

Opinion: P. 4

Stillwater Gazette

The St. Croix Valley's only daily newspaper

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Council on Black Minnesotans speaker discusses King's legacy

By KRIS JANISCH
kjanisch@pressenter.com

STILLWATER — Recounting the life and philosophies of Dr. Martin Luther King, Jr., Executive Director for the State Council on Black Minnesotans Lester R. Collins spoke to area residents at the Episcopal Church of Ascension here last night.

Asked to speak by the St. Croix Valley Peacemakers — a local organization devoted to promoting peace — Collins was in town to share a "com-

monality of concern," he said.

Collins catalogued the significant events of King's life and often quoted the renowned civil rights leader before a group of about 30 people at the church on Third Street.

Instead of explaining the wide-reaching contributions King made to the peace movement, Collins spoke of the contributions individuals can make by embodying King's beliefs and "making this world a better place."

Compassion and understanding work in a hierarchical fashion, starting with

the family followed by the community, country and world, Collins said.

"I'm trying to highlight local folk," said Collins, who also spoke at Stillwater Area High School yesterday morning. "Ordinary people doing extraordinary things."

Pointing to King as an example who people can follow in their own lives, Collins said he doesn't believe in the "glorification of men," but the appreci-

See King, page 2

Attempt had be from n mediu

By kjanis

BAYPORT] able to get b the Minnes Stillwater du Wednesday, Miller had b from jail in escape mate years ago.

So how d consecutive — get move ty prison at medium sec "T. would

workout...

Gazette LOCAL NEWS

Friday, January 7, 2005

King

(Continued from page 1)

ation of people who try their best to live a virtuous life.

Continuing, Collins quoted the children's book, "All I Ever Needed to Know I Learned In Kindergarten," listing the basic tenets by which people should live. Allusions to peace and tolerance permeated the speech, and his quotes were not limited to King.

A Jewish friend of Collins sent a passage he thought Collins would enjoy: "Treat people as if they were what they ought to be and you will help them become what they are capable of being."

In his hour-long presentation, Collins also lamented history books that don't mention black inventors. He read a story listing some widely-used items that were invented by black people, such as the ironing board and refrigerator.

A question-and-answer session after the presentation netted plenty of ethical questions about America's involvement in the Iraq war. Attendees pon-

dered what King's reaction would be to the war.

Despite shying away from political stances on a couple occasions, Collins did briefly comment on two items in the news:

— Bill Cosby missed the mark with his recent statements that leaders in the black community should focus more on lifting their community up, rather than blaming whites for long-running problems, Collins said.

"It's not quite as simple as all of that," he said.

— The disproportionately large number of black men in prison — earning low wages in jobs while serving their sentences — is an extension of the mistreatment of blacks throughout early American history, Collins said.

"People aren't on the plantation, but they are on the plantation," he said.

Collins' own interpretation of applying King's philosophy can be summed up by one of his closing lines, exemplifying the importance he puts on an individual's contribution to society.

"Individually we can make a difference, collectively we can

make a change," he said.

Collins, who's also member of the St. Paul-based Dr. Martin Luther King, Jr., Commission, earned his bachelor's degree at Macalester College and later a master's degree from the University of Minnesota.

On Jan. 17 a rally will be held at Central High School in St. Paul celebrating Dr. Martin Luther King, Jr., Day. The crowd will then march to Concordia University. SAHS will provide bus transportation for students wishing to attend the event.

The St. Croix Valley Peacemakers meets once a month. Attendance at the meetings ranges from about a dozen to 50 or more, volunteer Scot Bol said.

Bringing in Collins to talk about King was an ideal choice for the group, Bol said.

"(King is) a profound peace activist," he said. "He's a hero for us."

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Kris Janisch covers Washington County and the cities of Stillwater and Bayport for the Gazette. He can be reached by phone at 651-796-1111.

Metro/State

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StarTribune

Tuesday, January 18, 2005 •

MINNESOTA STATE OF THE STATE SPEECH

Governor focuses on economy

Pawlenty also to repeat no-new-taxes pledge

BY BILL SALISBURY
Pioneer Press

Gov. Tim Pawlenty will outline his vision for making Minnesota a stronger economic competitor when he delivers his third State of the State address today at a new, high-tech Mayo Clinic support center in Rochester.

Pawlenty will discuss "how Minneso-

ta should position itself in a hypercompetitive global economy and how it can be a leader and winner in that marketplace," Brian McClung, the governor's press secretary, said Monday.

He said Pawlenty would talk about the "need to embrace change and take bold action."

Reiterating his 2002 no-new-taxes campaign promise, the Republican gov-

ernor also will argue that "keeping a lid on taxes is a way to force government to be more accountable, spend smarter and set priorities," McClung said.

Governors traditionally use the annual State of the State address to outline their initiatives for the legislative session and their long-range goals for the state.

In his first State of the State address two years ago, Pawlenty focused on his plans for solving the state's worst-ever budget crisis. Last year, he used the

speech to call for a "better deal" in gambling compacts with American Indian tribes.

Former Republican Gov. Arne Carlson said Pawlenty should use this speech to "lay out a direction for Minnesota."

Pawlenty's signature opposition to tax increases is just a means toward an end, he said. "What he hasn't defined yet is: What is the end? Is it improve-

STATE OF THE STATE, 4B

ST. PAUL MARTIN LUTHER KING JR. DAY OBSERVANCE

A CALL FOR RENEWAL



PHOTOS BY JOE ODEN, PIONEER PRESS

MARTIN LUTHER KING JR. DAY

Marchers — with public officials including Minneapolis Police Chief William McManus, U.S. Sens. Mark Dayton and Norm Coleman, and Minneapolis Mayor R.T. Rybak — walk from St. Paul's Central High School to Concordia University for the state's Martin Luther King Jr. observance Monday.

Today's civil rights advocates are looking to become the 'creative extremists' of King's dream.

Pioneer Press

In his Letter from Birmingham Jail, a historic manifesto he began writing in the margins of a newspaper, Martin Luther King Jr. lamented "the appalling silence of the good people" and said the country needed more "creative extremists."

Twin Cities civil rights leader Matthew Little of Minneapolis knew what King was talking about. And on

since Dr. King wrote that, but we still have an awful long way to go," said Little, who led the Minnesota contingent at the 1964 March on Washington, where King gave his famous "I have a dream" speech.

"It seems like to me in the last 10 years or so, we've reached a stalemate," said Little. "I think it's necessary to recharge ourselves."

Several hundred people gathered at Concordia University on Monday to observe King's birthday (he would have



On the 76th anniversary of Martin Luther King Jr.'s birth, thousands in U.S. march and



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CURRENT INITIATIVES OF THE COUNCIL ON BLACK MINNESOTANS

The **State Council on Black Minnesotans** addresses the need for people of African descent in Minnesota to fully and effectively participate in the political, social and economic life of our society. Specific functions of the Council include monitoring government and private sector programs to determine their impact on Minnesotans of African heritage.

The Council also operates as a liaison between state agencies, individuals and organizations seeking access to state government; publicizes the accomplishments of Black Minnesotans and their contributions to the quality of Minnesota life; recommends new laws or changes in existing laws to the governor and legislature which may benefit Africans and African Americans in the State of Minnesota.

Minnesota's fast-growing Black population is the biggest non-European group in the state. According to the 2000 census, there are now more than 171,000 Minnesotans of African descent - more than triple the State's Black population in 1980. Minnesota also has one of the largest African immigrant populations in the United States.

The Council on Black Minnesotans has established programs to address the needs of our community and is involved in about 70 ongoing committees addressing such issues as out-of-home placement of children, teen pregnancy, hunger, health, homelessness, economic development, education, drugs, violence, HIV/AIDS, crime, status of African American males, employment, poverty, police-community relations, and the unique concerns of the native African community.

The Council on Black Minnesotans advises and supports these ongoing program initiatives, and supports legislation that addresses the unmet needs of the African and African American population.

Governor's Commission on the Martin Luther King Holiday: Plans and presents the official state observance of the holiday honoring the Rev. Dr. Martin Luther King, Jr.

African American Lobby Day: Encourages interaction and communication between persons of African descent and Minnesota lawmakers during the legislative session.

Legislative and Political Training: Prepares individuals and groups for effective participation in the legislative, political and policy-making processes.

Commission on Minnesotan's African-American Children (COMAAC): Examines and addresses issues concerning out-of-home placement for African-American children and their families.

African/African-American Tobacco Network: Educates Africans and African-Americans on the dangers and health risks of tobacco use. Organizes and supervises coordinated tobacco prevention programs and strategies in the African/African-American communities.

African Solutions to African Problems (ASAP): Provides Africans and African-Americans information about, coordination with and referrals to resources that lead towards self-sufficiency. Fosters better understanding and unity amongst Africans and African-Americans to build a stronger community.

Minnesota Reparations Coalition: Educates and mobilize Minnesotans on issues relating to reparations or restitution for the African-American experience of slavery.

Member of the **African American Teen Pregnancy & STD Prevention Collaborative.** Goal is to promote healthy youth development. Developing legislative agenda for this group and working to create a Youth Network for the Twin Cities metropolitan area.

Interested in receiving more information
about the Council on Black Minnesotans?

Complete and return this card.

Thank you!

I would like more information on (check all that apply):

- | | |
|--|--|
| <input type="checkbox"/> Volunteering/Internships | <input type="checkbox"/> Child Welfare |
| <input type="checkbox"/> Legislation/Public Policy | <input type="checkbox"/> Arts/Culture |
| <input type="checkbox"/> Health care Issues | <input type="checkbox"/> Education |
| <input type="checkbox"/> Service on Boards/Commissions | <input type="checkbox"/> Other: _____ |
| <input type="checkbox"/> Economic Development | _____ |

NAME

ADDRESS CITY ZIP

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(FAX) (e-mail)

Place stamp
here

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#7

STATE COUNCIL ON BLACK MINNESOTANS

**2004
BIENNIAL
REPORT**

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COUNCIL ON BLACK MINNESOTANS – 2004 BIENNIAL REPORT

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Purpose of the Council on Black Minnesotans

The Minnesota Legislature created the Council on Black Minnesotans ("Council") in 1980 to ensure that people of African heritage fully and effectively participate in and equitably benefit from the political, social, and economic resources, policies and procedures of the State of Minnesota. The duties of the Council are specifically set forth in Minnesota Statute 3.9225; the statute is included as Appendix 1 to this Report. Generally, the Council is charged with the responsibility of:

- Advising the Governor and the Legislature on issues confronting Black people;
- Advising the Governor and the Legislature on statutes, rules and revisions to programs to ensure that Black people have access to benefits and services provided to people in Minnesota;
- Serving as a conduit to state government and agencies to Black people in the state;
- Serving as a liaison with the federal government, local government units and private organizations on matters relating to Black people in Minnesota;
- Implementing programs designed to solve problems of Black people when authorized by statute, rule or order; and
- Publicizing the accomplishments of Black people and their contributions to the state.

While the purview of the Council is broad, the resources of the Council are unfortunately limited. The Council in carrying out its mission collaborates with other state, county and local governmental agencies to compile information on expenditures, programs and policies that impact Blacks in Minnesota. The Council has traditionally worked with organizations in the Black community, experts within the Black community and has used community forums to hear from its constituents on issues within the scope of the Council. The Council also collaborates with several educational institutions of higher learning and social service organizations within the State of Minnesota, whose subject matter area of interest aligns with the interests of the constituents served by the Council. The Council

expresses its thanks to all individuals and groups that have worked with the Council during the reporting period.

The Council, pursuant to its obligations under Minnesota law, submits the 2004 Biennium Report as part of its responsibility to advise the Governor, the Legislature and all interested individuals concerning the activities of the Council, the status of Blacks in Minnesota, and the goals of the Council for the Biennium period.

Structure of the Council on Black Minnesotans

The Council is composed of thirteen citizen-voting members. One citizen member must be a person of ethnic heritage from West Africa and another citizen member must be a person of ethnic heritage from East Africa. The Governor appoints all citizen-voting members of the Council. Additionally, the Minnesota Legislature appoints four legislative nonvoting members.

In general, the Board and staff functions can be divided along the following lines. The Council Board set broad policy, identifies priorities, oversees staff, and engages in strategic planning. The Council staff implements and executes Council projects, pursues Council priorities and objectives, informs the Board of opportunities and problems of interest and concern to Black people, and handles the daily work of serving as a link between Black people and state policy processes.

At the beginning of the Biennium reporting period, the Council had five Operational Committees and two Substantive Committees. The five Operational Committees were the Executive Committee, Legislation, Policy & Advocacy Committee, African/African American Relations Committee, Information Systems and Technology Committee, and Finance and Fundraising Committee. The two Substantive Committees were Housing Issues and Economic Issues.

In an attempt to increase efficiency, the Council's committee structure has recently been modified and streamlined. The Council now has three committees: the Executive Committee, the Marketing Committee, and the Public Policy Committee. The Public Policy Committee will address essentially the same substantive areas as the Council has addressed historically, using a subcommittee structure.

Executive Summary

While there has been progress on many issues affecting Black people within Minnesota, unfortunately there are still impediments to Black people in Minnesota from fully achieving their potential. Unfortunately, racial prejudice and discrimination are still a significant obstacle for Black people in Minnesota. A 2003 report by The United States Commission on Civil Rights on the issue of civil rights in Moorhead, Minnesota, is illustrative of the problem.

The Committee finds that in Moorhead among the majority population there is an "illusion about inclusion." This lack of consciousness about racial and ethnic prejudice allows white individuals to honestly maintain a support for a just and equal opportunity society, without having to accept any personal responsibility either for an unjust, unfair, and unbalanced system for working toward a resolution of the problem.

The result becomes observable in Moorhead and in many other parts of the state. The minority and white communities exist as virtually separate communities, with the minority community disproportionately relegated to the less desirable jobs, housing and educational programs. Since there are few open and visible manifestations of overt discrimination, there is no easily identified locus of the problem and no simple, direct way to address latent bigotry and prejudice in the Moorhead community.

In recent years, local political leaders and community organizations have engaged in efforts to improve the climate of race and ethnic relations and to eliminate discrimination. Still, startling disparities and inequalities along racial and ethnic lines persist in the Moorhead metropolitan area.

.....

As such, the Advisory Committee finds that there is a social climate in Moorhead promoting the persistence of racial and ethnic problems and a thwarting of equal opportunity for people of color. This climate is neither acknowledged nor recognized by most in the majority community, who appear to assume that race and ethnic problems will dissipate in time.

[Leaders in Moorhead have made commitments] to achieving a diverse and open community devoid of racial and ethnic discrimination. . . . [H]owever, that when the leadership of the white community has committed to involve itself in examining and resolving these issues, simple "Band-Aid" solutions to deeply ingrained institutional practices have been what has been offered.

A change in the disparities of opportunity, both perceived and real, between the white community and the communities of people of color will lead to a healthier community for all citizens. The challenge to Moorhead and other Minnesota communities is whether they have the courage to undertake the fundamental changes that will allow people of color to have a genuine share in the power, responsibility, and reward of a prospering community.

The Council believes that the Commission's report provides an example of the impact of racial discrimination and prejudice within many communities in Minnesota. Racial disparities continue to exist. Unfortunately, there is still a lack of consciousness about racial and ethnic prejudice among too many individuals. Because there are few overt acts of racial discrimination, there is no simple way to subsequently eliminate discrimination. However, simply because there are no overt acts of racial discrimination does not mean that discrimination and prejudice has been eliminated.

The Council, and the State, since its last Biennium report have made progress toward eliminating racial discrimination. However, racial discrimination and prejudice still exists in Minnesota and the Council continues to examine issues of race as they impact Black people. The Council working with other individuals who are committed to eradicating discrimination and eliminating disparate treatment of Blacks will continue to make progress toward creating a truly equitable society in Minnesota.

Activities of the Council During Reporting Period

The Council has set forth the following list of activities in alphabetical order and not in the order of substantive importance.

A. African Immigrant Issues

In 2002, the Council created the African and African American Relations Committee to help meet the needs and interests of African Immigrant communities and increase understanding of issues facing African Immigrant communities. Subsequently, the Council has developed additional collaboration partnerships, become involved in legislation affecting immigrant communities, and has been host to several African dignitaries.

The Council has developed relationships with several organizations whose mission is to address issues of importance to African Immigrants. For example, the Council has formed collaborations with "Stand for Africa Here and Abroad" and the "Coalition for Pan-African Minnesotans" (C-PAM). The Council has also sponsored special celebrations events like the PEACE Festival held in south Minneapolis, and independence celebrations of African nations such as Nigeria, Liberia, Somalia, Ethiopia, and Sierra Leone as a means to further enhance relationships with the African Immigrant community.

As a result of developing the above collaborations, the Council became involved in developing and ensuring the passage of legislation defined to reduce the barriers faced by African trained nurses when attempting to secure employment in Minnesota. The Council, after meeting with several individuals within the community, developed a position in support of INS/Police Separation ordinance initiatives in Minneapolis and Saint Paul. Council staff testified at hearings held by the above respective City Councils and the proposed ordinances were subsequently passed. Also, the Council was involved in various voter registration, education and mobilization efforts.

The Council was also host to several African dignitaries during the biennium reporting period. Specifically, the Council has hosted the President and First Lady of Senegal, Dr. Riek Machar Teny, Vice-Chairman of the Sudan People's Liberation Movement/Army, and diplomatic representatives from Nigeria. Several government policy makers and their staff were invited and did meet with African dignitaries at events hosted by the Council.

B. Civic Engagement

The Council made substantial efforts to increase opportunities for individuals and groups to become more engaged in the political process, more knowledgeable of candidates, more involved in the development of public policy issues.

The Council sponsored candidate forums during campaign years of the Biennium period. The Council met with the Minneapolis Urban League ("Urban League"), the local Twin Cities chapters of the N.A.A.C.P., and other councils and community based organizations representing people of Color, concerning the issue of legislative redistricting. As a result of the meetings, the Council was asked to monitor and make recommendations regarding the creation of equitable redistricting plans. Council staff testified on the issues of reapportionment and redistricting at a hearing held at the Minnesota Judicial Center.

The Council has also created alliances with organizations with common interests such as the Urban League in educating the Black community on public policy issues. The Council and the Urban League developed a series of community forums entitled, "Community Pipelines," to provide the Black community with access to policymakers and information on public policy issues. During a 2004 Urban League Pipeline presentation, facilitated and sponsored by the Council, several critical implementation problems regarding the Helping American to Vote Act (HAVA) were identified. Most notably, the Office of the Secretary of State and various county election officials were not in agreement as to which registration cards should be used and how missing information on voter rosters and lists should be handled. The Council subsequently requested that the Office of the Secretary of State conduct an evaluation regarding the implementation of HAVA and that a Legislative Hearing on the subject be held.

The Council was intricately involved in voter registration and education efforts for the 2002 and 2004 elections. In the area of voter registration, the Council made special efforts to involve the homeless and the ex-felon population in the political process. Staff participated in five community forums for those historically disenfranchised groups in 2004. The Council also collaborated with the Minnesota Participation Project and the Election Protection Group to minimize barriers to the election process and maximize citizen involvement.

The Council heard from several of its constituents on proposed changes to the Civil Rights and Human Rights Departments of the cities of Minneapolis and Saint Paul. The Council collaborated with communities of color, seniors, the disabled, GLTB groups and the poor to develop a public policy position. Subsequently, the Council took action to oppose some of the proposed provisions when policymakers of both the cities of Minneapolis and Saint Paul became involved in making changes in the status of their respective Civil Rights and Human Rights Department.

The Council provided training sessions for individuals and community organizations on the functions of the Legislature and the Judiciary. For example, the Council provided technical and developmental assistance to groups such as the Black Veterans Association and the MFIP project. The assistance provided by the Council furthered the ability of these organizations to keep their members informed of legislative and public policy developments.

C. Criminal Justice Issues

Racial bias exists within the criminal justice system in Minnesota. Professors Martin and Thompson in the Winter 2002 Hamline Review noted that where, "public officials, including police officers, prosecutors, and judges, make discretionary decisions [such as] the decision of the police officer to make a stop on the street, through the decisions to arrest, charge, plea bargain, set bail and sentence, persons of color receive disproportionately harsh treatment." Almost every research study, investigation or task force initiated in this state over the past decade has concluded that this phenomena not only exists, but that it is pervasive. For example:

- African Americans, American Indians, Chicanos/Latinos and other persons of color are 21 times more likely to end up in prison than a person of European descent.
- A study conducted by the African Men's Project determined that in 1999, over half of all males of African descent in Hennepin County between the ages of 18 and 30 have been arrested.
- Persons of color are also more likely to get a harsher sentence for the same crime than their European descent counterparts.

- While Blacks are stopped and searched at a more frequent rate, it is interesting to note that contraband was found more frequently among persons of European descent. "Overall, 24% of discretionary searches of Whites produced contraband compared to only 11% of Blacks searched and 9% of Latino searched."

In an effort to secure a more definitive understanding regarding the nature and operations of the justice system, an information system was developed and implemented by the state court system in 2001. The system is an on-going repository of information on issues ranging from arrests to dispositions and includes data on demographic variables such as race and ethnicity. The Council applauds the efforts of the Minnesota judiciary. The Council co-sponsored a community forum at the Minneapolis Urban League to provide analysis of some of the information contained in the Court's database. The initial information within the Court's database provides validation of the conclusions of the 1993 Supreme Court's Racial Bias Task Force Report that found discrimination in the state's judicial system. Additionally, the Council in collaboration with the Minneapolis Urban League arranged to have a community forum to discuss the activities of Minnesota Court's Public Trust and Confidence Committee headed by Judge Edward Lynch.

In 2001, the Minnesota Legislature passed Minnesota Statute 626.951 which provided for a "Traffic Stop Survey" involving 65 law enforcement jurisdictions. Results of the survey were presented at a hearing by representatives of the Minnesota Council on Crime and Justice and the Institute on Race and Poverty of the University of Minnesota. The hearing was held under the auspices of the Senate Joint Crime Prevention and Public Safety Committee and the Government Budget Division Committee. The results of the survey are extremely significant. The study clearly concluded that racial profiling not only exists, but that it is pervasive and is a statewide problem. The Council believes that the seriousness of the issue warrants additional hearings in both Legislature chambers and examination by Officers within the Executive branch during the upcoming Biennium period.

The Council testified before the Supreme Court and its Advisory Committee on Rules to Public Access to Records of the Judicial Branch concerning a recommendation that would allow the placement of arrest records on the Internet. Currently, there are companies that sell conviction records to prospective landlords and employers. The

concern of the Council and other stakeholders in the community is that arrest information will be sold to employers and landlords, impeding those individuals who have been arrested, but not convicted of a crime from securing employment and housing. The Council is hopeful that a subsequent recommendation of the Supreme Court's Advisory Committee that calls for web-site managers to take steps to "discourage bulk harvesting of data and using names to search pre-conviction data" will address the aforementioned concern of the Council.

The Council is represented on the Mayor's Minneapolis Task Force on Racial Profiling Research. The Council is also providing technical assistance to the Minneapolis Police Mediation Process regarding misconduct complaint information systems. Finally, the Council is also represented on the Minnesota Council on Crime and Justice Institutional Review Board ("IRB").

D. Economic Development Issues

Black community residents and organizations in Minneapolis requested that the Council provide assistance in assessing the impact of the Minneapolis Empowerment Zone program for Black residents in light of the unfavorable audit report of the U.S. Housing and Urban Development Department. Several meetings were held with the Mayor of Minneapolis and his staff, the Empowerment Zone staff and Council. The Council recommended that the Empowerment Zone modify its data collection process to include information on race and ethnicity of beneficiaries and program participants. Further, the Council was able to obtain assurances from the Mayor of Minneapolis to have future projects more inclusive and responsive to Black community.

The Metropolitan Council developed its 2030 Plan that is designed to guide the development of the metropolitan area for future decades. The Metropolitan Council has historically extolled the principles of equal opportunity, equal access and accountability. The Council is working with stakeholders to ensure that the Metropolitan Council's 2030 Plan lives up to its stated principles. The Council has requested that the Metropolitan Council set up an information system that would allow it to measure the extent to which populations of color are benefiting from the policies of the Metropolitan Council.

E. Education Issues

During the reporting period, the Council was involved in many meetings with school superintendents, school board members, staff, parents and students concerning issues of academic achievement gap, parental involvement, student discipline, truancy and drop-out rates, college preparatory curriculum and cultural competency. During the reporting period, the Council monitored the operations of the Minneapolis and Saint Paul Public Schools. The Council has become involved in a Citizens League and Saint Paul Public School District collaborative project designed to improve the academic performance and potential of students of color in high school, and their matriculation and graduation in higher education institutions.

The Council also participated in bringing interested stakeholders together on issues surrounding the closing of schools that served significant numbers of black students. The Council also facilitated discussion on the Minnesota's educational standards such as the social science curriculum. Additionally, the Council facilitated discussion among stakeholders in the selection process for the Superintendent of the Minneapolis Public School system.

Council made numerous presentations addressing educational issues and policies during the reporting period. Presentations included the three annual conferences on Pan-Africanism and a meeting with the Graduate Students of Color Association at Mankato State University. The Council also met with the Conference for Minnesota Financial Administrators and Minnesota State Colleges and Universities organization.

The Council is embarking on a proactive strategy with educational organizations in Minnesota. Recently, in October of 2004, the Council partnered with the Minnesota Alliance of Black School Educators, the Minneapolis Leadership Summit/Coalition of Black Churches, the Minnesota Minority Education Partnership and the Institute on Race and Poverty of the University of Minnesota, to present a three day program at Augsburg College, that focused on "practitioner issues" and critical policy issues. The Council anticipates that a significant policy report will be generated from conference proceedings.

F. Family & Children Issues

The proportion of African American and American Indian children in out-of-home placement is about four to seven times their

representation in the total child population of Minnesota. Additionally, African American children remain in out-of-home placement longer and are placed in homes of non-African American families at a significant rate. These factors have tended to contribute to the instability and disintegration of Minnesota's Black families. Consequently, the Council focused on the issue of out-of-home placement during the past Biennium period.

The Council has collaborated with the Commission on Minnesota's African American Children ("COMAAC") to address issues concerning out-of-home placement. The Commission is a federation of concerned professionals and citizens who seek to ensure that all families receive equitable treatment in the child welfare system, that racial disparities are eliminated, and that fewer African American children are subject to out-of-home placement. The Commission promotes research and examines issues related to out-of-home placement and provides policy-makers, practitioners and the public with direction and assistance in the area of child welfare issues.

During the reporting period, COMAAC and the Council met with Department of Human Services (DHS) Commissioners to discuss issues of policy and practice. COMAAC proposed eight specific recommendations for the consideration by DHS Commissioners. Additionally, at the behest of DHS, COMAAC has reviewed reports and plans of DHS prior to implementation. Several members of COMAAC serve on the DHS Racial Disparities Task Force that oversees research conducted on out-of-home case management issues.

In the Minnesota Legislative arena, the Council assisted Senator John Marty in arranging several hearings on the issue of out-of-home placement and care disparities during the 2002 session. At one hearing, presentations and testimony were provided by Dr. Samuel Meyers of the Hubert H. Humphrey Institute and Dr. Nancy Rodenberg and Dr. Glenda Rooney, President of COMAAC, of Augsburg College. The second hearing was held at the Urban League to hear from community residents impacted by out-of-home placement policies and practices. During the 2003 legislative session, the Council supported legislation sponsored by Representative Neva Walker and Senator Linda Higgins that would promote aggressive effort to identify relatives of affected children prior to out-of-home placement.

The Council advocated for decentralizing and integrating the out-of-home placement process by both Hennepin and Ramsey County

Human Services Department. The Council has co-sponsored community forums with the Hennepin County Department of Human Services. COMAAC representatives have provided testimony at hearings held by the Hennepin County Commissioners. The Council has also made efforts to educate individuals who serve as guardian ad litem and the judiciary on the positive action that can be taken to reduce the negative impact of out-of-home placement for the Black community.

During the reporting period, several changes were made to the Minnesota Family Investment Program ("MFIP") that included placing a five-year limit on assistance for individuals. In 2003, the Minnesota Department of Human Services ("DHS") issued a report on welfare outcomes of racial, ethnic and immigrant groups. The report concluded that there are disparities in MFIP outcomes for racial, ethnic and immigrant groups. Specifically, "African-American, American Indian, Somali, and other Black immigrant participant outcomes were lower than those of other racial/ethnic and immigrant groups." The Council has been involved in collaborations with other welfare reform organizations, such as Affirmative Options and the Welfare Rights Committee, to advocate for a moratorium on the five-year MFIP assistance period and restore funding for Social Security recipients.

The Council has also been involved in the development of policies and programs designed to improve MFIP participant outcomes for African American families. For example, the Council with the MFIP Focus Group project headed by consultants Mary K. Boyd and Kwame McDonald, conducting a survey of resources, which included service capacity delivery available to African American families in Ramsey County. The project was funded by Ramsey County. Subsequently, using a program model developed and implemented in Minneapolis by Sister Atum Azzahir, a program was developed to assist Black families in Ramsey County through the requirements, barriers and services associated with MFIP.

G. Health Issues

The Council has been actively involved with the People of African Descent health group within the Minnesota Office of Minority Health Department of Human Services. Currently, the Council is in the process of developing an Urban Health Policy Agenda with representatives of the Minneapolis Department of Health and Family Services and other related health entities. The Council has also

assisted outreach efforts and policy efforts of the Minnesota Division of Maternal and Child Health. The Council has also assisted non-profit health organizations, such as Stratis, in increasing their outreach and service delivery to the Black community on issues of diabetes and cardiovascular health.

The issue of environmental health is an emerging issue within the Black community. Residents in the central areas of the cities of Minneapolis and Saint Paul, in which there exists a higher concentration of Blacks, are exposed to a higher concentration of lead, mercury, exhaust pollution, and the herbicide Atrazine. Asthma, caused in part by environment, is now cited as the leading cause of school absenteeism among African American youth in the Minneapolis and Saint Paul public schools. In an effort to educate the community about environmental health issues the Council has begun collaborating with the Environmental Justice Advocates of Minnesota.

The Council served as a sponsor of a Minnesota Public Utilities Commission Hearing at the Minneapolis Urban League that was attended by more than 200 individuals. The Public Utilities Commission discussed and subsequently passed the Metro Emissions Reduction Project. The Emissions Reduction Project, one of the largest voluntary clean-up projects in United States history, will convert three Xcel coal burning plants to cleaner, different energy sources in the Twin Cities metropolitan area.

Since 2002, the Council has assisted the Saint Paul Urban League's Healthy Choices Program in preventing teen pregnancy and AIDS/STD contraction. The Council was charged with assisting the Program in developing a legislative agenda for youth and providing youth with tools to empower themselves in the political arena. The Council provided youth with an overview of the Federal and Minnesota political and policymaking process. Special classes on family and children, criminal justice, education and health issues were also presented in two-hour segments for eight weeks.

Participants of the classes also participated in Black Youth Advocacy, Leadership and Empowerment Day on the Hill. The primary focus of the program was to increase the involvement and effectiveness of African American youth in the political and policymaking processes in their communities. Presenters to the youth included Representatives Neva Walker and Keith Ellison, Senator Becky Lourey, Sam Grant of Metro State University, Toni Carter the Chair of the Saint Paul Public School System, and Tom Johnson of the Council on Crime and

Justice. Participants were also provided with an opportunity to meet with their state legislators.

The Council played a critical role in the creation of the Minnesota African American Tobacco Education Network ("MAATEN"). MAATEN has played a valuable role in educating Black Minnesotans regarding the consequences of smoking, the advertising campaigns of tobacco companies targeting youth, and the detrimental effect of secondhand smoke. The Council has testified in support of municipal ordinances and legislation at the state level to promote smoke free environments.

MAATEN has partnered with the Urban League in making educational program presentations. The Council has also partnered with the Mid-Regional Board of Directors of the American Cancer Society.

H. Housing Issues

During the reporting period, Minnesota's two largest cities identified the lack of affordable housing as an issue. The Council participated in housing conferences presented by the Mayor's of both Minneapolis and Saint Paul.

During the reporting period, the African American Leadership Council ("Leadership Council") of Saint Paul requested that the Council research the impact of Minnesota's Tax Forfeiture law in Saint Paul. The Leadership Council also sought help from the Council to obtain a moratorium on forfeitures until an examination of the law for a disproportionate impact on African Americans could occur. The Council assisted the Leadership Council in securing a temporary moratorium from the City Council of Saint Paul. The Council recommended to the City of Saint Paul that it compile information on individuals subject to tax forfeiture. Finally, the Council convened four community forums concerning the impact of the law, which was attended by individuals subject to the law and local policymakers. Ramsey County Commissioner Susan Haigh and Andy Dawkins of the City of Saint Paul presented information at the community forums.

Individuals of Color continue to pay rental application fees far in excess of White applicants. Professor Ed Goetz of the University of Minnesota's Hubert H. Humphrey Institute, conducted a study this year that found that whites pay on average a rental application fee of \$76, whereas people of color on average pay a rental application fee of \$236. The Council supported and testified on behalf of an

ordinance in the City of Minneapolis that would effectively address the issue. The Minneapolis City Council subsequently passed the ordinance. The Council has recommended to the City of Minneapolis that the new ordinance be evaluated in the near future to determine its effectiveness.

I. Increasing Visibility of the Council

During the reporting period, the Council made considerable efforts to increase its visibility and effectiveness with Black communities outside the Twin Cities metro area.

In 2003, the Council held community forums in Saint Cloud in an effort to mediate concerns surrounding the issues of racial profiling by the Saint Cloud Police Department and racial discrimination on the campus of Saint Cloud State University. The efforts of the Council resulted in officials from the Saint Cloud Chapter of the N.A.A.C.P., the Saint Cloud Police Department, officials and students from Saint Cloud State University and other interested stakeholders coming together to address and discuss the issues of racial profiling and discrimination.

In 2004, the Council attended a conference held in Saint Cloud, sponsored by the Minnesota Department of Human Rights, concerning combating discrimination.

The Council also attended and provided support for events held in Mankato and Rochester. For example, the Council was involved in the last three Pan-African Student conferences at Mankato State University and on a separate occasion made a special presentation to the Graduate Students of Color Organization at Mankato State University. The Council in conjunction with the Rochester branch of the N.A.A.C.P. celebrated the anniversary of the landmark decision of the United States Supreme Court in *Brown v. Board of Education*.

Goals of the Council for the 2004 Biennium

The Council will continue to work to increase its visibility throughout Minnesota. The Council will convene some of its meetings and will continue to sponsor community forums during the Biennium period in locations around the state. Additionally, the Council will continue to attend events throughout the state.

The Council will also increase the level of information provided to the State Legislature, the Governor, and other policymakers regarding issues impacting Blacks in Minnesota. During the Biennium, the Council will increase participation among Blacks in the development, assessment and advocacy of public policy. The Council will also work to systematically and routinely provide information to the Black community on issues impacting their quality of life.

At the beginning of the next biennium, the primary focus of the Council will be to work on eliminating the achievement gap between Black students and their ethnic counterparts. The Council will facilitate or (participate in currently scheduled) meeting(s) between school district leaders and teachers with lowest graduation rate and highest achievement gaps and school district leaders and teachers with highest graduation rate and lowest achievement gaps. The Council will continue working with the Citizens League and Saint Paul Public School District on improving the academic performance and graduation rates of students of color and their subsequent matriculation in college. The Council will also build upon its collaboration this past October with the Minnesota Alliance of Black School Educators, the Minneapolis Leadership Summit/Coalition of Black Churches, the Minnesota Minority Education Partnership and the Institute on Race and Poverty of the University of Minnesota discussed earlier within this report. The Council will also focus on increasing opportunities for Black students to obtain scholarship money and internships from colleges, corporations, the community and foundations. The Council will also continue to educate the Black community on educational systems and resources, parental and community involvement, special needs of refugee and immigrant populations and preparation for higher education.

Additionally, at the beginning of the Biennium, substantial time will be devoted to educating the Black community on how to avoid sexually transmitted diseases, avoid unwanted pregnancy and where to find teen-focused parenting skills. The Council will work to develop an educational module that includes statistics about disparities

between Black teen mothers, Black HIV positive teens, Black Hepatitis B positive teens, Black STD positive teens and their non-Black counterparts. The Council will partner with organizations charged to affect these issues and publish services offered by these organizations. The Council will also encourage and work with schools and community groups to develop peer chat sessions and increase the number of presentations from professionals working in related fields.

The final initial focus area at the beginning of the Biennium period will be to expand entrepreneurial endeavors in the Black community. The Council will identify opportunities to develop entrepreneurial activity within schools. Opportunities to work with neighborhood development corporations, organizations such as the Minneapolis and Saint Paul Urban Leagues, and banks will be explored to increase new business start-up opportunities. Finally, the Council will promote awareness of Black-owned business successes via CMB website and speakers' bureau.

The Council, as it has in the past, will also meet with its constituents and work to develop strategies, policies and objectives to meet the challenges facing them in Minnesota. While there are significant challenges facing Blacks in Minnesota, and racism is still an unfortunate reality in Minnesota, there is reason for hope for a better society. The Council is pleased to be a partner in making Minnesota's society a shining beacon of progress in America.

APPENDIX 1

MINNESOTA STATUTE SECTION 3.9225

Subdivision 1. **Creation.** A state Council on Black Minnesotans consists of 13 members appointed by the Governor. The members of the Council must be broadly representative of the Black community of the state and include at least five males and at least five females. One member of the council must be a person whose ethnic heritage is from West Africa, and one member of the council must be a person whose ethnic heritage is from East Africa. Membership, terms, compensation, removal of members, and filling of vacancies for non-legislative members are as provided in section 15.0575. Because the council performs functions that are not purely advisory, the council is not subject to the expiration date in section 15.059. Two members of the House of Representatives appointed by the speaker and two members of the senate appointed by the Subcommittee on Committees of the Committee on Rules and Administration shall serve as nonvoting members of the council. The council shall annually elect from its membership a chair and other officers it deems necessary.

Subdivision 2. **Definitions.** For the purpose of this section:

- (1) "Black" describes persons who consider themselves as having origin in any of the Black racial groups of Africa;
- (2) "East Africa" means the eastern region of the continent of Africa, comprising areas occupied by the countries of Burundi, Kenya, Rwanda, Tanzania, Uganda, and Somalia; and
- (3) "West Africa" means the western region of the continent of Africa comprising areas occupied by the countries of Mauritania, Senegal, The Gambia, Guinea-Bissau, Guinea, Sierra Leone, Liberia, Cote d'Ivoire, Ghana, Togo, Benin, Nigeria, Burkina Faso, and those parts of Mali and Niger south of the Sahara.

Subdivision 3. **Duties.** The council shall:

- (a) advise the governor and the legislature on the nature of the issues confronting Black people in the state;
- (b) advise the governor and the legislature on statutes or rules necessary to ensure that Black people have access to benefits and services provided to people in this state;
- (c) recommend to the governor and the legislature any revisions to the state's affirmative action program and other steps that are necessary to eliminate underutilization of Black's in the state's work force;
- (d) recommend to the governor and the legislature legislation to improve the economic and social condition of Black people in this state;
- (e) serve as a conduit to state government for organization of Black people in the state;
- (f) serve as a referral agency to assist Black people to secure access to state agencies and programs;
- (g) serve as a liaison with the federal government, local government units and private organizations on matters relating to the Black people of this state;
- (h) perform or contract for the performance of studies designed to suggest solutions to problems of Black people in the areas of

- education, employment, human rights, health, housing, social welfare, and other related areas;
- (i) implement programs designed to solve problems of Black people when authorized by other statute, rule, or order;
 - (j) review data provided by the Commissioner of Human Services under section 260C.215, subdivision 5, and present recommendations on the out-of-home placement of Black children. Recommendations must be presented to the commissioner and the legislature by February 1, 1990; November 1, 1990; and November 1 of each year thereafter; and
 - (k) publicize the accomplishments of Black people and their contributions to this state.

Subdivision 4. **Review of grant applications.** All applications by a state department or agency for the receipt of federal funds which will have their primary effect on Black Minnesotans shall be submitted to the council for review and recommendation at least 30 days before submission to a federal agency.

Subdivision 5. **Powers.** The Council may contract in its own name, but no money shall be accepted or received as a loan nor indebtedness incurred except as otherwise provided by law. Contracts shall be approved by a majority of the members of the council and executed by the chair and the executive director. The council may apply for, receive, and expend in its own name grants and gifts of money consistent with the power and duties specified in subdivisions 1 to 7.

The council shall appoint an executive director who is experienced in administrative activities and familiar with the problems and needs of Black people. The council may delegate to the executive director powers and duties under subdivisions 1 to 7 which do not require council approval. The executive director serves in the unclassified service and may be removed at any time by the council. The executive director shall recommend to the council, and the council may appoint the appropriate staff necessary to carry out its duties. Staff members serve in the unclassified service. The commissioner of administration shall provide the council with necessary administrative services.

Subdivision 6. **State agency assistance.** Other state agencies shall supply the council upon request with advisory staff services on matters relating to the jurisdiction of the council. The council shall cooperate and coordinate its activities with other state agencies to the highest possible degree.

Subdivision 7. **Report.** The council shall prepare and distribute a report to the governor and legislature by November 15 of each even-numbered year. The report shall summarize the activities of the council since its last report, list receipts and expenditures, identify the major problems and issues confronting Black people, and list the specific objectives which the council seeks to attain during the next Biennium.

**APPENDIX 2
REVENUE AND EXPENDITURES FOR FY 2003-2004**

REVENUE

General fund	\$615,172*
Dr. Martin Luther King Jr. Celebration Fund	37,500
MPAAT Grant	122,496
Restricted Gift Funds	<u>6,585</u>
TOTAL REVENUE	\$781,753

EXPENDITURES

General Fund

Salaries & Benefits	\$430,000
Part-time, seasonal, labor service	11,000
Overtime Pay	2,000
Other Benefits	10,000
Rent, Maintenance, Utilities	42,000
Repairs, Alterations & Maintenance	2,000
Printing/Advertising	7,000
Professional/Technical Services	3,000
Computer and Systems Service	1,000
Communications	15,000
Travel & Substance - In-State	8,000
Travel & Substance - Out-State	2,000
Supplies	19,000
Equipment	22,000
Employee Development	3,000
Other Operating Costs	<u>13,000</u>
	\$590,000

DR. MARTIN LUTHER KING, JR. CELEBRATION

Rent, Maintenance, Utilities	\$15,000
Printing/Advertising	3,000
Professional/Technical Services	8,000
Equipment	2,000
Other Operating Costs	<u>4,000</u>
	\$32,000

MPAAT GRANT

Salaries & Benefits	\$62,000
Overtime Pay	2,000
Rent, Maintenance, Utilities	6,000
Printing/Advertising	4,000
Travel & Substance - Out-State	1,000
Equipment	2,000
Employee Development	1,000
Other Operating Costs	<u>3,000</u>
	\$81,000

RESTRICTED GIFT FUNDS

Repairs, Alterations & Maintenance	2,000
Travel & Substance – In-State	<u>4,000</u>
TOTAL	\$6,000

TOTAL EXPENDITURES **\$709,000**

*This amount includes revenue from fiscal year 2002.

The Revenue and Expenditure data for the 2003-2004 Biennium in Appendix 2 are based on an un-audited financial information received from the Office of Fiscal Services of the Department of Administration. The Office of Fiscal Services of the Department of Administration provides administrative services to the Council as provided under Minnesota Statutes 3.9225, subd. 5.

PLEASE PRINT LEGIBLY (or attach your business card)

(NOTE: The Permanent Rules of the House require "the name and address of each person ... together with the name and address of the person, association ... in whose behalf the appearance is made".)

TESTIFIER'S NAME :	TESTIFIER'S ADDRESS :	TESTIFIER'S TITLE:	APPEARING ON BEHALF OF (Organization's Name) :	ORGANIZATION'S ADDRESS: (if different from testifier's)	Phone:
John Doe	1234 5 th Av Suite #301 St. Paul MN 55155	Legislative Director	Minnesota Association of Does	100 Constitution Av St. Paul MN 55155	651-555-1234
<i>[Signature]</i>	190 COB	Exec. Dir	Campaign Finance Bd	190 COB	6-1721
Bruce Johnson	100 Washington Square Minneapolis 55401	Ass't Chief ALS	OAH		612 341-7607
R. R. Krause	100 Washington Ave MPLS MN 55401	Chief ALS	OAH		612 341 7600
<i>[Signature]</i>	3801 Remondt Av Bemidji MN 56601	Joe Doy	NIAC	SAME	651-255-3820
<i>[Signature]</i>	2232 ... Ave S.	<i>[Signature]</i>	Comm	Sam	